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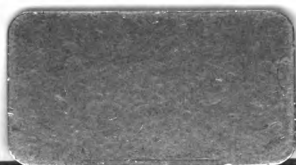
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THE GREAT PLAN

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THE GREAT PLAN

*Four lectures delivered at the Forty-fifth Annual
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BY

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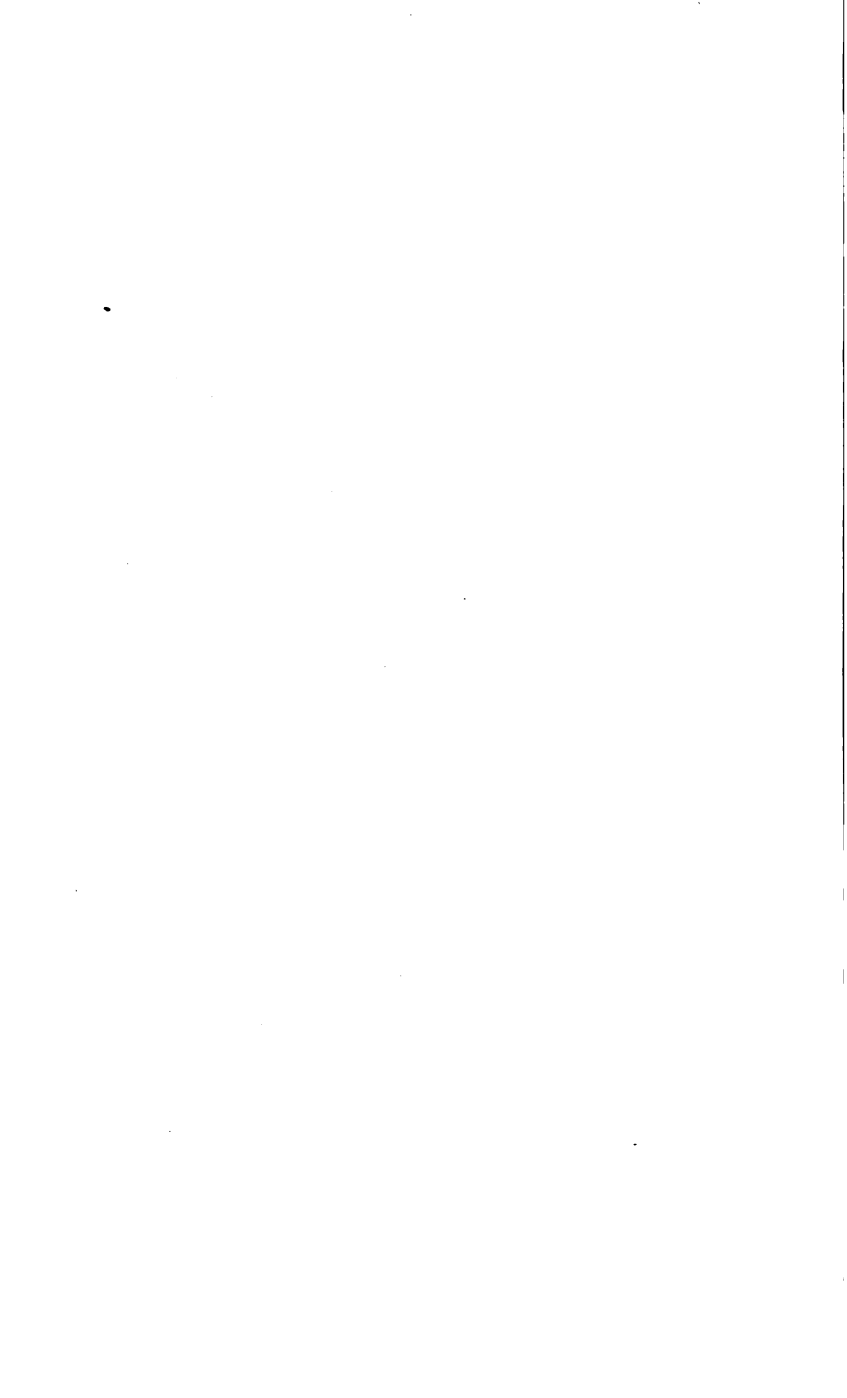
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LECTURE I

INTRODUCTORY

FRIENDS :

I have taken for the subject in these morning lectures three words—"THE GREAT PLAN". The first lecture necessarily lays the foundation for the rest, and may be said to be introductory ; that is, I try to lay in this first lecture the foundation for the whole. Taking an immense sweep which none of our minds can completely grasp, which we certainly cannot comprehend, to some extent we may yet sense it as we learn in our own world the details, and then, by a process of analogy guided by limited investigations, we are able to realise something true by that very ancient adage: "As above, so below." We can study the below. Religion tells us much of the below, and so does science. From what we may learn in this fashion and, according to our evolution, what we can understand, we are able, as I said, to sense some of the vaster things ; only in dealing, or attempting to deal, with those, analogy is necessary as a guide. That we may not lose ourselves in the multiplicity and complexity of details, we need some general principles, and by those we can help ourselves to

understand what underlies the below, to some extent to sense that which as yet we cannot distinctly feel. Remember that great warning in the Upaniṣhats, that there is a region whence intellect falls back baffled and silent, that limited intellect which in this world it is possible to compass. And so this first lecture, which, as I said, is introductory, will in some ways be the most difficult, in other senses the least difficult; the most difficult, because it deals with the abstract in the world of thought; the least difficult because the outlines are so wide, so large, so all-embracing, that there is something in us which answers to them with a feeling of delight, an atmosphere that we seem to be able to breathe, rarefied as it is.

And in that fashion I will ask you for to-day to be a little patient if much that I say may seem obscure. The later lectures will be, in a real sense, more precise, but obscurity, if it be not mere obscurity of language—multiplicity of words with nothing behind them—leads to high thought. Obscurity may come from the depth of the subject and from our inability to see far enough, nay our inability to think far enough. And there are questions that I must touch upon this morning which you cannot think out—I do not pretend to think them out myself—but in meditation, if you are accustomed to meditation, you will, to some extent, be able to sense a meaning, and you will realise that our language, built out of the

experience of our lower world, must necessarily be inadequate to the task of presenting that which is beyond our experience and beyond our thinking in any exact sense.

When you read or see the words "The Great Plan," your first question will naturally be: "Is there a Plan?"—that is a perfectly fair and natural question. If you look at things down here, with their infinite confusion and turmoil, with their complexity and endless contradictions, you may quite reasonably ask: "Is there a Plan? Has the world a purpose?" Over and over again, young ones among the Indian people, having as it were inherited in their very bones the tendency towards metaphysic and philosophy—such boys will come to you and say: "Why is there a Universe?" They are not satisfied if you tell them that you cannot make it plain to them in a word or two, which the untrained brain can understand. If we look for a moment over our own world, our own breaking-down civilisation, if we look over history and see how Nations are born and rise and grow into maturity and decay and vanish, leaving only their sepulchres with a few fragments within them; looking over the short past as we know it, surely we might well say from a superficial standpoint: "Is this a world which can be working out a definite purpose, which can be travelling along a road that leads to some definite goal?" Looking at it in that way, you may be inclined to say that there

is no Plan, that it is a hopeless struggle, repeating continually the same things, sequences continually recurring; "history repeats itself," man struggles, he gains something, the something is destroyed; he begins again in another generation, again goes through the same struggle; again the civilisation perishes. Is this not a mere rising and falling of waves on an endless sea? Is it not a mere living and dying, futile, hopeless, with no intelligible purpose, with no reality of constructive thought behind it? And yet, if you put it in that way, you shrink from that conclusion as much as you are inclined to shrink from the other; for then the tragedy of it all strikes you—the hopelessness of human effort, the fruitlessness of human endeavour, the whole great tragic drama of human life, whether looked at in the mass or in the individual—and from that pessimistic conclusion the life in you shrinks back and says that it cannot be so, that there must be some fruit from all the struggle, that there must be some outcome from all the toil, that men cannot be striving, agonising, dying, for thousands of years upon thousands of years, only to come back to where they were in the beginning, only for the world to pass away as the individual body passes. That which we call the Spirit in man, which some of us know to be God Himself in man, that hidden God, that Ruler Immortal, in whose existence lies the one hope of human kind, from the depths of our being He sends out the answer: "These

things are not the end ; Life itself is eternal, and in that Eternity we share."

And so we are left apparently with alternatives, neither of which is quite intelligible. The pessimistic result we are apt to arrive at is when we try to think of a beginning and do not realise that in the Eternal there is neither beginning nor ending, but an ever-present reality. And so philosophers have told us : "There is one Reality and all else is unreal." Plain men find it hard to come to a conclusion, and in despair sometimes give up the search ; and think it hopeless. You and I are going to make that search ; but let us be quite honest in our search ; let us realise and definitely admit that as regards the totality we are and must be ignorant, that we cannot tell the purpose of everything, though we may find the purpose of many things, which come from it. The totality, the All, that which the Hindū calls the Nirguṇa Brahman, that most certainly we cannot expect to cognise, nor speak of purpose where Existence only can be postulated. Let us frankly say that is beyond us.

This is a foolish question when you come to think of it in that way, because, of the All, that which includes everything, we know that something exists. Even if we are not able to cognise that all-embracing ineffable Existence, by a necessity of thought we are brought up to the point that It *is*, and wise men have told us that in the presence of That, silence is best.

And on that I have only to point out to you that there are certain great fundamentals of our thinking on which all the great Teachers of mankind are agreed, adumbrating that great Reality in different kinds of words, but all indicating it; and that our work is to search in the things within our intellectual grasping and our spiritual realisation, finding for the time enough in that to guide our conduct and to quicken our evolution. Recognising our limitations, we can study beginnings and endings, but not the beginningless and the endless. Only some great words have been spoken by the Illuminated of our race, which indicate That which is beyond all our thinking, and bid us realise that It must be, otherwise no beginnings and no endings could find local existence.

When we ask what sources of knowledge have we, and what sources of teaching are there, to indicate what as yet we cannot know, we find that there are two great roads to knowledge and to the Wisdom which is beyond knowledge. The one is Religion, the other is Science, two ways of looking at our world and at the universe, both of them necessary for our training, necessary for our sustaining, which give us infinite courage, no matter what may happen in the outer world, what storms may blow there, or what earthquakes may shake the fabric. Goethe once spoke a word about the Spirit of the Age, a word which is full of that profound meaning which

you find in the genius who had caught a glimpse of the roots of life. He said in the name of this Spirit of the Age :

At the roaring loom of time I ply,
And weave for God the garment that thou seest
Him by.

A profound truth, for we can see the garment, and it is the garment which Science investigates. This garment of God, remember, is not an empty garment without a Life within it. Science errs, if for a time she has thought that she is passing through the innermost, and that the garment is everything. The garment is only an expression of the Wearer, through which our limited minds may catch some glimpse of the glory of Him who has clothed Himself in a garment of Himself, and is in that garment. So, following on the lines of the Greek Pythagoras, Bruno taught, and perished for the teaching, that in Nature visible, 'audible, tangible, we could find hieroglyphics which, translated, gave the Name of God. That remains true. It would ill become any Mystic to despise the wondrous help that Science can give to Religion, though Religion has spoken where Science is necessarily dumb. Science seems at the present moment to be as it were in the position which I saw many, many years ago in the groping days of Darwin and Huxley, the groping after a mystical meaning, which lay behind the then wonderful and startling discoveries which made them

think Science was the only light for man. It was as though Science said, borrowing a glimpse that there was something *more* :

Never yet has been broken
The Silence Eternal ;
Yet ever is spoken
In accents supernal
Through Silence Eternal
God's Thought of Himself.

Beyond that, Science may not go. It is seeking to find out through the garment something of the Wearer, whom none can unveil but Himself.

Only the God within, realising Himself, can know the God without. So it is written that none may know the Self, save him to whom the Self doth reveal Himself.

When we turn to Religion, then we find that Religion, speaking in philosophy and in metaphysic, speaks with one voice through those whom we call the greatest Yogīs, or, as they would say in the West, the greatest Mystics of mankind. In their highest reaches of super-thought, the Yogīs and Mystics of all religions are at one, for there is no quarrelling between them, as in the lower reaches of external religions. All Yogīs and Mystics tell the same fragments of that experience which ignorance may not realise ; but when clearly spoken, they tell us of the one great Reality, and that we might call the revelation of Life, where Science is the revelation of Form. In that way we may try to some extent to

sense the whole. One phrase stands out from the Upaniṣhat, in which all Mystics agree: "The One without a second." And the implications of that are numberless, so infinite a variety flows from that Unity, that Oneness, at the heart of all things. If you take the two religions which have perhaps faced this everlasting problem with the greatest courage, and have tried to put it into intelligible words, you find those two religions, curiously enough, to be the oldest and the youngest religions of our Race—the Hindū and Islām. The Hindū came to it by what may be called the realisation of the Self, reached in whatever limited way—and in Hindūism I am including Buddhism; in the words of Lord Buddha Himself we have the great idea worked out in more detail than in that line from the Upaniṣhat. But it is remarkable that if you take the great doctrines of Islām, young in the history of the world, and if you take the Advaita, ancient as it is, you find an identity of thought as to that Unity; both agree that it is not a void, an emptiness, but a pleroma, a fullness, that in that exists eternally all things that have been, that are, that will be, that can conceivably exist, that nothing can come into existence which is not already there—the limits of the "conceivability" are not our limits; if I may use a word which I think has no proper place in language—all that is existable, that is capable of existence, is there, in an ever-present Now, the Eternal, the Changeless. (That

coined word "existable" expresses the thought better than the word "conceivable," because our powers of conception are exceedingly limited, and so I coin the word *existable*, asking you to take it as including everything that is capable of existence.) The whole of that is within the One. The Lord Buddha has put that in words which seem to be unrivalled in their clearness, although some might see therein only a collection of paradoxes. Truth sometimes reveals itself in paradoxes, because of the limitations of our language. The Lord Buddha said :

There is, O Bikkhus, that which is unborn, which has not yet become, is uncreate—and unevolved. Unless, O Bikkhus, there were that which is unborn, which has not yet become, is uncreate and unevolved, they could not cognise here the springing out of what is born, has become, is created, and evolved. And surely because, O Bikkhus, there is that which is unborn, has not yet become, is uncreate and unevolved, is therefore cognised the outspringing of what is born, has become, is created and evolved.

I commend that to your meditation, for in it you will be able to sense a profound truth, and may be able to capture a glimpse which you will feel of a Truth expressed herein which you yourself would be unable to express. That is the All, as I said, not a void but a fullness.

There is one phrase often used, and I saw it, curiously, used the other day in a newspaper, in the report of a lecture delivered by a man who in a sense

is a Mystic—Dr. Inge, the Dean of S. Paul's. He was speaking in the Aristotelian Society in London, and he pointed out that there was no past, no present and no future, except as they exist in consciousness; a phrase which reminds you of a phrase in *The Secret Doctrine*, spoken by a Master: "I feel irritated at having to use these three clumsy words—Past, Present and Future—miserable concepts of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." (*Secret Doctrine*, i, 75.) Space, Duration, Motion, the threefold Life, Sat, Chit, Ānanda, clothing itself in these for Self-manifestation. That is so. And the Dean went on to explain what he meant by the help of various similes—taking the instance of a cinema film, which he said might be made to revolve either backwards or forwards according to the way in which it was worked, and gave an example in which you can have a film which, instead of showing a man diving into water and disappearing, showed the reverse, in which the feet that disappeared last came out first and then the rest of the body and the upward curve of the downward dive, till you saw the form of the diver on the platform bending forward to dive. That is a material picture, an emblem, but you see what it means. Translate it from the world of matter, from the description of the cinema film, and you reach the conception of a stabilised Reality which Mystics have called "the

Eternal Now," in which everything exists, simultaneously, in which everything is, in which there is no change, but an eternal unchangeable existence, an ever-present Now.

That, I suppose, does not convey much to a very large number of people. Still it is graspable. "A universe" is that which is breathed out—remember that words mislead, that there is neither in nor out where everything is present always; but we have to use words of the wordless region where is neither Time nor Space. A universe becomes manifest, and it has been likened to a wave which comes up in a great ocean; it has a beginning and an ending, as the wave; and in that boundless everything a universe is made manifest. A simile has been used of the "Great Breath"; as a man breathes out and breathes in, and thus sustains his life, so the Illuminated have spoken of this out-breathing of a universe and the in-breathing of it again. While to many that may not seem to express much, when we bring it down to our own Solar System, it expresses as accurately as human words can express it, how the Solar System appears and disappears, like the old simile of the wave that rises out of the ocean and goes down into it again. So to this human cognition, where super-consciousness is reached, that becomes full of meaning, and you have a periodicity of universes, not of the Eternal Now, but of the manifestations, in which manifestations are

successive, and Time appears; for Time is only the succession by which we observe, and that succession is in our observation, which has relation to the observer, limited by Space, the place where the universe is manifest. The succession in which the stages of the universe unfold is Time; and that, thrown upwards to heights that we cannot reach, even in thought, expresses what we call the conditioned Self-manifestation, where qualities appear—Saguṇa Brahman, the root of Life, the One in whose Life, conditioned by Himself in the conditionless state—the Nirguṇa—all universes of that period, of that day, are to appear. There is a phrase in one of those old Tibetan Stanzas of Dzyān (*Secret Doctrine*, ii, 56) which indicates succession, as you may call the out-breathing and in-breathing: "Alone, the One Form of Existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious [I should rather say super-conscious] in Universal Space throughout that All-Presence"—very vague and yet instinct with profoundest meaning. We speak of the Days and the Nights, we speak of Manvanṭaras and Pralayas, and then we speak of Mahā Manvanṭaras and Mahā Pralayas, ever reaching after differences in words, which are limitations, drawn from our small experience, and yet necessary because, while we are striving where our thought really cannot think, the life in us in that way endeavours to sense. And in that there is a fascination which ever attracts human kind; and so, if

anyone should ask that question as to the purpose of a universe, the best thing is to say: "Do you mean a particular universe, or do you mean the All?" He probably will say: "I mean the All." And then your answer can be: "We know God externally only as the out-breathing and in-breathing. As your breath is the condition of your life, it may well be that the out-breathing of the manifestation and the in-breathing of the manifested is the condition of that Life which is the One, the only Eternal, the only Reality."

The question after all is idle, but one very beautiful expression of it is found among the Sūfis, and one wrote: "In solitude where Being signless dwelt and all the universe still dormant lay concealed in Selflessness, One Being was exempt from I and Thou-ness, and apart from all duality—beauty, supreme, unmanifest, except unto itself by its own light." It will be difficult to find anything more beautiful in its significance than that, for every word is fraught with meaning. That is another great sentence that I suggest to you for your meditation—the great Advaita doctrine and a similar doctrine in the principles of Islām applied by intellect; read them, study them, and you catch ideas which, having been vague, become clear, and you grow to the possibility of the grasping. The sentence of the Lord Buddha and the sentence I have just read of the Sūfi, are rather for meditation than for thinking, if you would reach the truth beneath the words. Think of a

universe, and take there the idea which is to permeate your thinking—the words of Shri Kṛṣṇa in the *Bhagavad-Gītā*: “I establish this universe with one fragment of Myself, and I remain.” No words can make it clear. A fragment of the Eternal, and the Eternal stretching on every side, as it were, beyond all contemplation, into space where space is not.

Now, both Religion and Science unite in giving us one splendid but comprehensible idea that there are very many universes, not only one, many solar universes and solar systems. In Religion, we have the statement in the *Bhāgavata*, that there are many Īshvaras in different ranks, great gradations of Īshvaras, each one, each grade, with a smaller area over which He is Īshvara. As you know, the word *Īshvara* means Ruler, King, the Lord of a universe. You will see, putting Religion and Science together, our solar system as one of a great group of solar systems; an Īshvara over ours, our Solar Logos, and an Īshvara over every group of systems; and those groups again are grouped in a larger congregation, and a yet mightier Īshvara over that. So we have people using even more limited names, and talking of Vishṇu and Mahā Vishṇu—all groping after those wonderful gradations of living Rulers over definite areas in space. But Science tells us just the same on the matter side. Science finds, in dealing with the solar system, that there are certain activities

throwing their influences, playing thereupon, which are not explained by anything that can be found within that solar system; and led by irresistible compulsion, they say that there must be outside our solar system larger influences, and in studying the movements of the solar system as a whole they find it is describing a certain path in space. Just as every planet is circling round the Sun, so that Sun, with all his planets circling round him, is himself travelling through space and describing a larger circle round a more distant Sun to whom each solar system is as a planet. So Science leads us to the thought, the great thought, of one group after another, of ever-extending areas in space, of ever more numerous groups; you may try to count them one by one within each group, until they are all gathered together into one great group round one Central Sun. And then you may say that there may be many such also, beyond even this range of super-scientific thinking. Can you wonder that as research into these forms is impossible for Science, so research into the life that pervades them all is impossible even to the Spirit in man?

It is well sometimes to take the scientific view, and to see whether human means are able to analyse and scrutinise; for that may teach us humility; and indeed a truly scientific man is a truly humble man, the man who realises that he does not know, and how much more there must be unknown to him than the little that he knows, whereas there is a tendency

among religious people, because their thought is vague and so they are more easily self-deceived, to think that they know everything, and that they can lay down the laws of Nature and of God, and are justified in ostracising other men. Hence religious bigotry and religious persecution, all the wars, the struggles and the miseries that religious views, men's follies about religions, have brought upon the world. Hence I would advise every religious man to study Science also, and verify opinions by facts, and thus learn how little is his knowledge; then, instead of being proud of knowledge, he may be humble in the presence of the unknown; he may realise how the wisest of our race have confessed themselves as grains of dust in the presence of the Infinite Reality. Then he will begin to know; for it is written: "He who says 'I know,' he knows not." That was written by the wise, the Illuminated.

We come, then, down to our little world which is conceivable, after these air-flights in space where you want a spiritual aeroplane of a high power. When we come to our world we may reach comprehensible things and so arrive at an answer to the question: "Is there a Plan for our world? How far can we catch a glimpse of that, when we begin to study the workings of our Īshvara, our Ruler, the Ruler of our solar system?" And you begin to realise that the Ruler of that system may have as his body the Central Sun; and that that is why so many religions

are called by ignorant people Sun-worship. Hindūism is said to be a phase of Sun-worship ; and in Egypt the same, and so on through many, many Faiths ; and even those who are not regarded as Sun-worshippers, use the thought and the expressions of Sun-worship. A Christian normally would be very much offended if he were told that much of his religion came from the great group of the solar myths ; and that comparative mythologists would say to him : " There is no use in your trying to put yourself outside. You only refine it, and make its natural, physical facts into rarefied and refined expressions ; but the use of the expression shows your descent." " The Sun of righteousness " is a favourite Christian phrase for the Christ. There are many such phrases scattered through Hebrew and Christian Scriptures, and there is no better emblem than the Sun ; all should know that it means " He who is within the Sun," " He who is clothed with the Sun," whom we call Nārāyaṇa, and for whom others have different names. Names are words, as children speak of their parents. It is not the phrase of the child that matters, but the love of the child that is looked at by the parents. A phrase may be ill-chosen and badly pronounced, but the love comes through it ; and so with our Īshvara and ourselves. We babble our childish names for Him, but He sees the love.

Looking at that for a moment once again, the puzzle will recur to us when we look through history

and through our past, as to what seems the absence of a Plan, and this puzzles and worries people very much. And in Christendom, before there was Science to any extent, there was a way of proving the existence of God which became most hopelessly impossible as time went on. They called it Etiology, looking for a design in the universe, and the earlier free-thinkers of the nineteenth century, of my own days, used to make great fun of this. Take George Lewes—best known, perhaps, as the husband of George Eliot, for there are different Leweses in the literary world—he made great fun of the “design argument,” and he said: “What is this talk of design in this world?” Would you say he was a good architect who intended to build a palace, and first he built a mud hut, then pulled part of that down and built a stable; then he pulled part of the stable down and built a cottage; then he pulled part of the cottage down and built a better-looking house; and then he pulled part of that down; and so on through stages and stages; at last he came to his palace, and he left the marks of all the other buildings in the completed palace. You can see fragments belonging to the mud hut, to the stable, to the cottage, and to the larger house, and on and on, till you have fragments of them all, and then you call it the design of a palace? We laugh at him now. We did not laugh at him then. He really had shown how impossible it was to prove from the world the existence

of the Architect of our world or of our solar system.

What scientific facts were they on which he based that very caustic piece of irony? I have only time to take three cases to show what he exactly meant. If you take the heart of a reptile, you will find that it has two distinct chambers and a communication between them; and if you take the heart of a human embryo, you will find there is a stage in which the heart is in that reptilian condition, in which it is formed like a reptilian heart, and there is communication between the two chambers; yet when a human heart is complete there are four clear chambers and communications guarded by valves, but the original hole of the reptile is closed up. Why, if that human embryo can only develop into a human being, yet should it go through the stage of a reptilian heart? You see how George Lewes was using that. Why should there be this hole? Sometimes it is not quite closed, and then the man does not get his blood properly aerated. So again, that appendix you have in the digestive system is no use to you at all, but was of very great use to your ancestor at one time. Why should it have been carried on, whose only use is to catch up and keep some fragment of food, and then make you very ill, and you have to have a portion cut off? What a clumsy design to have it? It is a little bit of hut surviving, apparently.

Another case is one which troubles a young student who learns to dissect a human body : he calls it the recurrent laryngeal nerve ; it is a nerve that goes from the top of the spinal column to the throat, but instead of going straight, it is curious that it travels all the way down the lung and comes up again, so that in learning you are apt to cut it. Why in the world run down and up again ? Lewes says that it is a bit of the stable which is kept in the palace—a very bad designer that ! How did it get there ? It is a survival of your fish-stage, and the embryonic condition in which you were like a fish, and had clefts in your throat for gills. But as the embryo develops, those clefts close up, and the lung begins to be gradually built, and as the lung comes in the way of the nerve and develops and develops and develops, it carries the nerve down, and it has to grow up to the proper ending in the throat. You can at once see these three cases in which a human being passes through three of those stages in its embryonic life, through which the Self in you has passed in your long evolution from mineral to vegetable, from vegetable to animal, from animal to man, until you are born a man-child. Certainly all that was not congruous with the theory of special creation, which was the Christian theory at the time. So they were quarrelling with each other and using hard words about the wickedness of Science.

What is the value of it? In your own body there is proof of evolution; and the only way to prove it from the scientific standpoint, that is, from the observation of facts in nature, was to leave the traces of the road by which you have travelled in order that you might become the man that you are to-day. Such traces were left in order that man might have proof of this, which occurred through a far-off past that no single scientist could discover unless there were traces that he could find and mark, and compare in the human embryo with the stages of the world-evolution of all living things, going through millennia upon millennia, millions and millions of years, over which human observation could not extend. The Great Architect, in building His world, left all those traces to teach His present highest product, man, the path along which he had travelled upward, not only giving him knowledge but giving him a basis on which much more can be built, and giving him, moreover, not only knowledge of the past but hope for the future; for if we have climbed so far, from the mineral to the stage of a saint, who shall dare to say that our upward climbing is ended, and the greatest of to-day is the goal of human evolution? And then comes in Religion, and says it is so. Man goes onward to the Super-Man, the Jīvanmukṭa, the Rṣhi, to the Mighty Ones who are the Helpers and the Guardians and Trainers of our Race.

So Religion opens to us an avenue, a vista, where Science can only give us hope; but Religion is certainty, and there we come into a region where we can test the reality of the religious statements, testing, verifying any great statement. Much of our religious truth is within our reach as we evolve, as the spiritual life in us unfolds its infinite capacities. Hence, this which seemed bad architecture, is shown to be the fruit of Divine Wisdom which, knowing the future, built the past to accommodate the future, and to enable man to realise something of the wonders of life. And on that we build the idea that Evolution has passed from compulsion in the lowest kingdoms to what we call instinct or accumulated life-experience in kingdoms somewhat higher, where there is developing observation and memory; but in man there are conflicting wills; in man alone there is rebellion and refusal to co-operate with the will of God. Why that? The mineral obeys the law of its being; the vegetable obeys the law of its being; the animal obeys the law of its being; but man rises up against it and says: "I will not," where that law says: "Thou shalt." We can very well imagine it possible that obedience should have been made compulsory in man as in the lower kingdoms, as in the vegetable and in the mineral; but the Great Architect would not have it so, because in man, and in man alone, life has reached the stage where Self-realisation becomes possible, and where man can know himself as divine.

Three great stages we know in human consciousness : there is Will ; there is Self-Realisation, recognition of the Within ; and there is Awareness, that is, recognition of the Without, the " I " and the " not-I," or intellect, which is Activity. Those are the three aspects of our Consciousness, and the latest of those is Will. Will is the last thing to develop, and it develops in man alone. The animal has desire, the lower aspect of Will, but Will is that self-determining power within you which makes you stand against all outer impacts, all outer allurements, all outer repulsions, standing on the Self and in the Self, and realising yourself as one with God. That can only be evolved by freedom—limited freedom, but freedom none the less. You know how sometimes you say : " I want to do this and that. I know I ought not to do it ; I will not do it." Sometimes you follow the wrong path, although you know you ought not to do so. The outer things are very attractive, and the desire in you is not yet transformed into Will : you either want or do not want. The bodies in you crave for a thing, and they want it because it gives them pleasure, and the Will in you is weak and unable to resist. But in all of you it will reach to a certain stage, where it says : " I ought not, and I will not " ; and that has grown out of experience, and there is no other way in which it can grow. Conscience is only your accumulated experience through many, many lives, and that accumulated experience

speaks to you : " Do not do it," and you call it the Voice of God in you. In a sense it is so, but its reliability is dependent on your evolution. As a great prelate once said—when a Puritan told him : " My conscience bids me do it "—" Take care that your conscience is not the conscience of a fool ". It was not a sympathetic answer, but it was a true warning. This is evidently the only way, so far as we are able to judge, to make what you *will* to do, and what you *want* to do, the same, instead of the war in you that goes on until you reach the highest human stage. The only way to do it is that you shall learn by experience that suffering follows on the heels of desire, where desire is not in accordance with the Divine Will. You remember the words of the Lord Buddha who said, speaking to the crowd : " Sorrow follows evil actions even as the wheels of the cart follow on the heels of the ox." He said also that " Happiness follows good actions even as the wheels of the cart follow on the heels of the ox ". Where the ox goes, the cart goes ; where evil goes, sorrow goes ; where good goes, happiness goes—not always at once, but ultimately. And out of your long experience you have found that that is happiness-giving, or Right, which is in accord with the Will of Īshvara for evolution, and that is sorrow-giving, or Wrong, which is against that Will expressed in evolution.

And so you learn that morality is relative, relative to the condition and stage of evolution found in the

person concerned in a moral or immoral action ; that right and wrong for evolving creatures are not absolute things but relative things, things which depend on your stage of evolution, your relation to the outer world, and the evolution of the Will within you. Hence you get a standard of right and wrong for yourself, and not for other people. Hence tolerance, and recognition that the Self in each chooses his own way, and it is not for the Self in another to dictate. Not only do we obtain from this thought a clear definition of right and wrong and a guidance for ourselves in our own actions, but also we catch through it our own glimpse of the Great Plan, which we shall have to work out more fully in the following mornings ; and when we catch a glimpse of that Plan, then there springs up in our whole nature a longing to co-operate with the Plan, a realisation that in man alone among all creatures that live upon earth there is the power of voluntarily co-operating with Īshvara and helping Him to work out His Plan for the world which He has emanated. There opens then a splendid vista of being a co-operator with God Himself ; because God is in us, because our Will is seeking to accord itself with that Inner Will which is His, so that in His service we find perfect freedom. Our Will is one with His, and there is no Will save His for us. All that He wills, we will ; what He desires, we desire ; what He works for, we work for. We know that there is One Will, One Consciousness, and

One Actor ; and when we realise that, we begin to realise also the purpose of our world, and then we begin to work for that purpose with our feeble help in accord with His mighty power, with the aid of His greater children who guide us on our way. Then it is that, realising that possibility, our whole being responds to it, and we feel that there is nothing worth living for, nothing worth dying for, save working with the will of God for man.

LECTURE II

EVOLUTION OF OUR SOLAR SYSTEM

ACCORDING TO RELIGION, SCIENCE AND
THE AKASHIC RECORD

FRIENDS :

You remember that yesterday, in dealing with the great and broad foundation which I tried to lay for our subsequent building, we went over a huge amount of thought-space, passing rapidly from one point to another ; and so endeavouring to take what may be called a bird's-eye view, a view taken from the great pinnacle embracing an immense space, rather soaring perhaps on mental wings, a feat quite necessary if we are really to work out our idea—the search and the finding of a Plan, in order that in due time we may co-operate therewith. To-day, we are going practically to confine ourselves to our own world, that is, as part of a system of worlds—our own Solar System. We are coming down much nearer home, and being nearer, we can examine more into detail. We can try to grasp better with the mind the method, the object, the fashion of working, by which this

Plan has gradually to be made intelligible and manifest. And in some ways I am not sure that the question of detail is not more difficult than the larger sweep. When we ignore detail and look at the landscape as a whole, we gain a general impression, and that impression is largely because of the distance, of size, deprived of detail. Now we are coming to look more closely into the details that make up the Plan, and we shall still try to keep the two guides—the religion that reveals, the science that discovers and demonstrates. In some part of this we shall find that the more modern researches of science are giving us many hints, many suggestions not yet worked out, but sufficient to give what we might call a faint outline. Hence we have to take the Plan concerning our Solar System largely from the various Scriptures of the world; and they do not seek, remember, to demonstrate. The method of religion is, as it were, to take the corner of the curtain and just draw it aside, to let you see what lies beyond. Proof is not offered you in this method of learning, and it only justifies itself by its results, and by the fact that, just as in science, you gradually learn to verify at least a part of what is said.

We come then to our Solar System, with its Ishvara, its Lord, its Ruler, He whose Life is derived through many grades of Life yet more unfolded, as we saw yesterday. His Life is the One Life for our Solar System. Thinking for a moment of Him, we call it rightly a derived life, because there are Those above

Him and beyond Him, through whom that Life has come to Him. We are dealing with a local universe, a single system, and we know the help that there we gain from science. Science also postulates other systems than our own, makes our system subsidiary to the vaster Plan, and so suggests this vast possibility of a kosmos composed out of many smaller universes interlinked with each other by far-reaching laws, which reveal something of the Life of higher Ishvaras, and by analogy lead us up to the One Source of all. There is one other kind of information that we shall find, which will help us very much later on, and that is history. It is largely out of history that we shall be able, by a process of induction, to come to an idea of a Plan. It is in history that that Plan will show itself out, and become very clearly intelligible to us in many of its outlines; but the difficulty with history is that it is so short. In a Life unfolding itself through interminable time, history, as we know it in the ordinary sense of the word, is very short, merely a flash of a moment, as it were, in many days and years.

But religion has used other methods of looking into history than that which we call a historian's own record, which is only a small portion of human experience. We know how very imperfect that is. We know, for instance, from what Science calls the geological record, that you may have records other than historical, in the narrow sense of the word. The geological record is really a part of a

larger history, but its method is very different and it has very many gaps for want of a fuller investigation. There are other ways and other records which have to be studied, and for the moment those whose own study has not led them to accept these other records, may take them as a mere hypothesis, test them by their power of explaining obscure problems, and understand that there are to-day scientific indications of great extensions in our present means of obtaining knowledge.

Our present means of obtaining knowledge would normally be said to depend on the senses and the mind ; by the senses the scientist observes ; by the mind he records his observations ; they have made a certain impression on his consciousness and he records those impressions. It may be well to remember that he is recording impressions on himself, and not the actual phenomena, and he records more than the observations of the senses and the impressions made directly by them. As impressions are repeated time after time, month after month, year after year, that which is in the mind as the impression of many identical things or closely similar observations, is not the primary observation but a complex of that first observation and that of other observations of the same object, a complex made up by memory, very much influenced by conclusions reached by the mind ; for on the observations which are made and constantly repeated, a hypothesis is formed, after going through various

processes of classification, of division, of joining, of analysis, of synthesis, and so on, by processes of mind. Out of these comes what we call an idea, and we classify the ideas and go on to build up step by step a great mass of knowledge.

Most of you are quite well aware that what you see—you who are grown up people and look up things for yourselves—what you say you see is not what you see, but what you see *plus* all the minute impressions that you have superposed on the observation of the senses, first by repetition, and then by habit, and you cannot now separate your own original observations from the later complexities brought up by frequent repetitions. I recall it because you must be familiar with this fact. You know from observing a baby, that a baby's observation is very much simpler than, and is very different from, yours. A very young baby would not, for instance, recognise a picture of any one of you, even after he had learnt to take notice, and even to recognise his mother. A picture of the mother would not mean to him the mother at all. The eyes would go over it without a gleam of recognition, and if you want to be sure of that by first-hand proof, you have only to travel a little over the world; and you will notice that when you first come into a new country, you only see the type of people and not the detail of them.

I have heard Indians say that all English people are so much alike, and an Englishman says

that Indians are so much alike that he does not know how to tell them apart. That is quite natural and inevitable. You first recognise by likenesses and see the common likenesses of the type. When I first came to India and was first introduced to 20 or 30 Indians, I could not distinguish them one from the other. It is quite easy to be courteous and to smile and show welcome to a person. Gradually you have to learn the differences. We recognise them first by similarities and then by distinctions. I have been often told by Indians: "You people are all alike. I cannot tell one from the other." They gradually come to distinguish one English person from another. If you take that as a casual illustration of what I mean, you will realise that what you see is a very, very small part of what you think you see. The tree is first a mere blob of green, and only gradually does the eye by a continual seeing learn to distinguish all the various parts; and so you say you see, while you are seeing, memorising, and finally identifying. That of course is a commonplace and everybody knows it, when he has looked at the processes of his own mind.

These limitations come through the senses, and Science is just beginning to admit that it is possible to make people see with their own consciousness where there is nothing to look at. There is something, but there appears to be nothing. If I take any one of you and mesmerise you, I can make you

say that you see and feel while you physically see and feel nothing at all. You can make a person apparently wide awake, using his eyes, his fingers; you can deceive his senses by thinking definitely; and you can make him see figures and writings on a card which to you is blank, because your thought has written on it words, and he is able in this curious condition to see that which the thought has traced. Or, you can trick a sense—touch—prevent a person feeling; you can make a person vanish, so that a mesmerised person, though apparently awake and talking, cannot see him; and there are enormous masses of these experiments which any of us who have studied know to be true, because we have done them and gone through them. They sound incredible very often to those who have seen nothing of the kind. But ordinary Science, while it once denounced these things as fraudulent, now admits them as parts of scientific study, and many and many a doctor will use what is called a clairvoyant person who sees beyond the normal physical matter, in order to diagnose a disease which he is unable otherwise to diagnose—a kind of superior X-ray, which does not use any apparatus but is a product of the unfolding life; and so Science is now willing to consider that there are possibilities of observation beyond those of the normal senses. It is unwilling to rely upon them too much, and wisely and rightly it requires continual confirmations, and it wants to

understand how they work, and that is naturally more difficult.

But one thing that has made Science realise this—you will see in a moment why I press it—is that at the beginning of this present century one or two of us made certain close observations of things called invisible, and put them on record at the time. Those things were chemical atoms, invisible of course according to Science, visible to those who had developed a sense very little keener than the physically normal: a number of chemical atoms were observed, drawn, published, and others were indicated which at that time were unknown to Science. A few scientific men, not being too bigoted, looked at these and said that it was worth experimenting with, and they found some atoms which had not been known before. In this small slight way, some of the scientific prejudice is being broken down, and that process will go on faster and faster, so that the senses may now be taken as capable of extension, not by apparatus, as through a microscope or telescope, but by the building up in the human body of certain fresh organs, which are germinal in all of you, developable by practice and certain definite methods, whereby you form what I call an inner microscope, an inner telescope, to examine the minute and to examine the distant. You can readily see that before the telescope was discovered the ordinary man would have laughed at a scientist who claimed the power of examining the

Moon or Mars, and drawing pictures of the outlying valleys, mountains, etc.; he would have been said to be a fraud, if a man had kept the making of such a telescope to himself. Now, you can make telescopes, if you are willing to learn and acquire the necessary skill. So can this super-sense telescope or microscope be evolved by anyone who will take the right means to do it. You can look through anybody's telescope and see, quite as well as a person accustomed to use it, things far out of reach by your unassisted sight. You cannot look through another person's higher senses. You can take what he says and accept or reject it.

The reason why I have pointed to these extending senses is that there are certain facts in nature which, taken all together, make up what a Theosophist calls the *Ākāshic Record*—the ether record, the record in the ether of space. Science admits that there is what is vaguely called the memory of Nature: it is only a phrase so far, I believe, the memory of Nature, but it may be really looked at from the view-point of the higher powers, which may be evolved by methods laid down by Religion and not by Science. That record is readily intelligible in theory if you take what every science admits. There are huge spaces surrounding us everywhere, and through those spaces beams of light rush out. Now and then a new star is discovered. That means that the light from the star has reached our earth; but the star has not come into existence at the discovery of the

astronomer, it is only the discovery that a new ray of light is touching us from the star, and the eye of the astronomer notes it; and the star is away in space at what to you and to me is an incalculable number of miles; and when the light touches our earth, then we see it for the first time and so it is discovered; but that light may have been travelling for millions of years before it has reached our globe and rendered its source visible; so, an astronomer will tell you that stars now discovered may have perished long ago, although to us for the first time they exist. It sounds like a fairy tale that a thing which does not exist now can be discovered by you for the first time, and yet they tell us that it is so; we understand the method whereby it is possible. Suppose for a moment that you had a kind of aeroplane in which you could travel with the speed of light. Space in its greatness is measured by what are called light-years, and a light-year is the number of miles that light will travel during one year—easily calculable. If you look at the firing of a gun you see a flash; that is practically for us simultaneous with the firing, but with that firing went a sound, and you hear that sound after an appreciable interval, because sound travels more slowly than light: that is successive to you which is simultaneous in origin—a thought which may sometimes be useful when you are trying to puzzle out problems. Imagine yourself then travelling with the speed of light and that you have travelled a distance

which, measured by time here, would be a thousand years. If you could stop and look back and see what was passing on the earth, you would see what was happening one thousand years ago. If you went still further, you might see what happened two thousand years ago, and the further you go away the further back are the events which you look at. That is the *Ākāshic Record* in a sense—the best simile that I can give you of it.

The whole of the things that happened in our solar system are still visible as existing somewhere, and that somewhere can be reached by practice; that is, a person sitting at Adyar, keeping the use of all the senses, not in trance but by certain changes in the matter that he uses, out of which a sense organ is manufactured, can see back, and back, and back, for hundreds of thousands of years; nay, he may go into almost inconceivable numbers of years, and by direct observation may say what happened in that far-off past; that is called “reading the *Ākāshic Record*”. Sometimes, in reading it, you find that history has been very inaccurate, as people have indeed found when they have dug up the remains of long-buried cities. Not so very long ago, remember, in Christendom, people thought that the world had been only four thousand and four years in existence before what is called the Christian Era. When I was a young girl, most people that I was with thought that the world had not existed beyond

six thousand years. Those people, of course, were not students. I am taking the ordinary casual men and women, who accept Religion as it is given to them, and some people, too, who are quite educated. But the geological records extended the age of the earth. Other things have extended our views of history, and we find that, so far from the record which has been given us in so-called history being accurate, it is grossly inaccurate; it has left out things of the deepest import and profoundest interest.

These can be supplied, and are supplied in many Scriptures of the world. Take your Purāṇas. When I first came to India the most highly educated people were making fun of the Purāṇas, and called them legends, fables, absurd stories, childish, and so on, because they read about things that seemed to them incredible. When they read of the Fish Avatāra, it was said: "Do you mean to say that God came as a fish?" Naturally they did not realise that it was their utter ignorance that was talking, and not knowledge, and I constantly said to student audiences in those days—because the young who are just learning are very much surer of themselves than people who have learnt their own ignorance by experience—I very often said to the student audiences that later on they would find that "the Purāṇas have revealed great facts about human history, of the history of the globe, which your Science that you are so proud of has as yet had no inkling of at all". They laughed

as boys will. Science has justified the statement since then, and has shown that the more you look into the Purāṇas, the more accurate you find them. Even the history of Vincent Smith said that wherever the historical genealogies in the Purāṇas had been tested by the discovery of coins, copper plates, or inscriptions, they were found to be accurate. Where we find this in some cases in which testing is possible, it is not unreasonable to utilise them to throw some light on far-off periods which our magnificent history knows nothing about.

We have then a source in addition to what is ordinarily called Religion, along with religious books and Science: we have an extended history through these Ākāśhic Records read by Occultists. We are helped by this great sweep of time, if we are to discover a Plan. That is why I have drawn your attention to it. I want to lead you step by step, so that the later two lectures may not seem to you entirely in the air. You may realise that one is only using ordinary history and extended history, in order to collect the observations which are necessary to found upon them the existence of a Plan, gradually and slowly working itself out, or, more accurately, being worked out.

Thinking now of the Īshvara of our System, we realise, as I have said, that His Life is everywhere and that Life is one; that He has certain characteristics; by the presence of one, or other, or many, His

presence may be recognised, for it is hidden, invisible, imperceptible, and we can only judge by characteristics that are shown out in something which we are able to cognise. Religion tells us—all religions, almost all—that Īshvara has three great Aspects. He is one—as you and I call ourselves individual ones, units—but He shows out His Life, as we do, in three particular ways. One of them is spoken of as Will or Power; another of them is spoken of as Wisdom, Self-realisation, and therefrom, thirdly, Knowledge, Consciousness in a narrow sense, awareness of the existence of many surrounding objects, and causing Activity—the exercise of Power, guided by Wisdom, is Activity. Those three are familiar to you as Ichchhā, Jñānā and Kriyā. You find various stages of expression of these through most religions. You have it in Trinities or Trimūrtis, and some people mistake them as separations of the Unity. It does not touch your individuality, but it is the expression of it, that you have Will and Self-consciousness, and that you are full of Activity, that you express yourself by action. It does not touch your sense of *I*-ness that sometimes I will, sometimes I realise the within, sometimes I act on the without. Of course in a deeper sense that *I* is a mask, but it is the outflow from the true *I* who brings about these manifestations. You express yourself in the outer world by Will, Selfhood and Activity, and it does not touch your sense of being one, of being an individual *I*; nor

should it touch your sense of the unity of Īshvara, that He also expresses Himself by those three characteristics, because your life is His Life, and the characteristics that show themselves in your consciousness are the characteristics that show themselves in Him, a miniature in you, an enormous expansion in Him, but the same Life marked by the same characteristics in large or in little.

Nor does that which people sometimes call Polytheism, the existence of Devas, touch the Unity any more than humanity touches it. People are sometimes hypnotised by words that are not obvious to the majority. People speak as though a polytheistic religion was not a religion that recognised the "One without a second". That is really absurd, not Polytheism. There are numbers of beings who are not human, who make up part of the manifestation of the One Great Life, from whom springs every form in our Solar System. The existence of the Devas does not touch the unity of Īshvara any more than it is touched by the Christian or Musalmān Angels. The Musalmān is rightly very insistent on the Unity of God, but he does not regard the existence of Angels as blurring that Unity. They are subordinate forms of the Activity of the One Life, and just as you are subordinate forms—every one of you—and do not mar the divine Unity, so the countless numbers of Angels or Devas cannot mar that Unity.

You remember how strongly that is put in the *Upanishat*, where it is said: "Not for the sake of Devas are the Devas dear, but for the sake of the Self the Devas are dear." As manifestations of the One Self, the Devas may well be loved by those other manifestations that are clothed in physical forms, forms of the matter of our earth. Do not then become confused by these discussions. There is One Life showing Himself out in an infinite number of ways, limitless to our perception. But when I say that Life may be recognised by the presence of one or more of these characteristics, and no form exists in which that Life is not embodied—without that Life no form can be—that leads us to ask: What is the nature of matter?

On that, Science has changed its opinion in late years: it is coming into line with Religion. When I was studying Science very carefully, the doctrine was that the ultimate thing was the atom, the ultimate unit, and that the atom was impartible, uncreatable; Science told us that the atom is a particle which cannot be further divided, and in some of the scientific books, especially in Germany, you will find that a carbon atom is always a carbon atom, the hydrogen atom always an atom of hydrogen. Science will smile if you say that now. Boys now learn what the greatest scientist was only groping after a lifetime ago. No scientific man now says that the atom is the ultimate unit: he has got down to various subdivisions, smaller and

smaller, some of which he judges by their effects, and he finds them out in other ways. One word is used in Religion with regard to matter—the word I spoke of yesterday, *viz.*, the Breath, the Great Breath—and that word is literally true. Breath is often said to be Life, and the Life of Ishvara is sent out by Him over a limited portion of space, that He has chosen for His Solar System, and one of the mystic phrases is that He makes a Ring—the “Ring Pass Not,” beyond which His Life-manifestation, so far as His system is concerned, does not go. He limits Himself by an act of Will, and that “Ring Pass Not” is the limitation of the Solar System. Within that, all the Activity will take place. Within that He works.

Now there is enclosed within that, what is called the Ether of Space; that is the material for His work, and in the sending out of His Life into that, a pressure is exercised by the outgoing current of the Life, and after a time by His will that resistance checks the further outflow of the tiny fragment of the Life, and then there appears—not a particle but a vacuum. It is very easy for you to do that for yourself in a small way. Take a glass of water, breathe into it, and you make bubbles, and afterwards you see a deposit—nothing visible in your breath, but the visible comes out of it. It is only a poor, wretched analogy. The bubbles that come up—what are they? They are little emptinesses; vacua, a very little film of water holding your breath. Such is the ultimate unit of matter

in our Solar System, innumerable such bubbles. The only important point for us is that they are not solid particles, but they are vacua with a film of the ether of space round that "emptiness" which is the Life of Ishvara, full of power and His characteristics. Our Solar System is all sustained by the Breath of Ishvara, and all the matter depends for its very existence on His Breath; and that is why the great Thinkers say that it is unreal, that it has no reality, and that it will vanish away like a vision. When the time of manifestation is over, that will happen; Ishvara will withdraw His Breath, and the whole will vanish: His Breath created it; His Breath sustains it; and when the time comes for regeneration, His Breath will be withdrawn, and then all will vanish—for reconstruction and another step onwards for the Life that has been so long dwelling therein.

Try then to make that picture for yourself for a moment: Space ringed in for all those infinitely minute, inconceivable bubbles kept by the Breath of Ishvara, whose out-breathing created them. All the things that are in the universe are built up step by step by greater and greater complexity out of those primary "vacua". Science will tell you now that the atom is not material, that it is not a particle, that it is not stable even, except with limited stability, and it will tell you that it is an aggregation of much smaller bodies. I am not pretending that Science has gone to

the full extent of what I have said; that comes from Religion and research. That is the picture that you want; and then imagine Brahmā, the Great Activity, working in the midst of this great ocean, made up of these wondrous bubbles of Life and a film round it, spreading minute fragments of the Life of Ishvara; and these being built together in ever denser and denser, in ever more numerous and more numerous aggregations, until, in this great space within the "Ring Pass Not," you will see gradually forming globes that are different worlds, globes of different density, of different substantiality as it were, arranged in what we call a Chain, each globe a link in that Chain. If you ask Science how a Solar System begins, it will say that it begins with a nebula; that slowly and gradually globes appear and circle round their central Sun. That is the way of looking at it from the outside. The other way is the way of looking at it from the inside, but the main outline of the two is the same. Where the difference comes in, is that Science tells you about only physical globes: it does not look beyond the qualities of physical matter.

I need not speak of the fact of their existence to any Hindū, who knows very well the difference between the *Sthūla Sharīra*, whether of a man or a planet, and the *Sūkṣhma Sharīra* of a man or planet. You will find in Theosophical books many of the details given. You will find that the

types of matter are seven altogether, and five as regards our particular world. You will learn also that all these chains have at one stage one physical globe. You will learn that those are seven in number, consisting of seven globes, each pair with different densities of matter. Science only gives you the physical globe, the earth. Religion gives you the others, because in the old days Religion and Science were linked, and not divorced as they are to-day. They are methods of knowledge in the search for God. Science works from below through the physical senses. Religion works from above through the higher senses with a further vision. But they were in harmony and worked together, they verified each other, whereas in western countries, by circumstances familiar to you, Science and Religion have been flung into antagonism to the detriment of both. Never forget that we owe the Science of Europe, not to the religion, unhappily, of Christendom, but to another religion that conquered a little part of Christendom—the great religion of Islām, which realised from the method of teaching of its Prophet that knowledge was sacred, that Science was itself of divine inspiration; which in its earliest days founded the great University at Baghdad, took up the knowledge of Greece and Egypt, enlarged it, increased it, applied it, multiplied it, and then brought it to Europe under the banner of the Prophet in the invasion of Spain. That we owe to Islām in the West, and it ought not to be

forgotten, for it was Islām which made the rebirth of Science in Europe possible, and gave detailed knowledge. Science again, I think, is going to become the handmaid of Religion, for they are only two ways of gaining knowledge and showing the same thing.

You observe that life unfolds in grades within our Solar System. The planets are not all of the same age. Science is at one with Religion in that. Science tells us that some are incapable of sustaining life. Some are not man-bearing globes. Others, it thinks, are coming to the point where human life will become possible upon them, and the whole of it is somewhat vague. We learn from the study of occult records that this is true. It is a case of successive evolutions, and one globe supplies to the globe in another Chain the seeds of its life. Also one globe supplies to the next globe of its own Chain the seeds of its life, so that you see that all these together, narrowing down our thought to the globes of a single Chain, are successive in their manifestations, and the wave of life passes from one to the other in the building up of forms. The Chains also are successive, and each is helped by the one before it in the building up of the later forms of life. Think of that as one of the great arrangements, that this Plan on its material side is a Plan in which you have a sevenfold division of the type of matter. Within that sevenfold division of matter you have seven subdivisions which are known by the relatively simple

or complex characters of the primary physical atom. We have a certain type of matter in the physical world, but it is not all in the same state. You have it as earth, earthy matter, solid matter. You have it as liquid matter—water and other liquids. You have it as airy matter, the atmosphere all round you. Then you have it as radiant matter, discovered in our own lifetime. Beyond that, there are three others yet finer, not yet discoverable by Science but inferred by Science, because such inference is necessary in order to explain what takes place in the lower subdivisions—or sub-planes, as we call them. If I were talking to an audience, every one of whom was a well-trained student, I should give him a little further application, and tell him of another sevenfold division. But I will keep within our little Ring, our Chain. We have thus in our Chain the seven types. We have subdivisions of those. There is a very interesting point which we learn by Science, *viz.*, that you find in all these, smaller bodies. I do not think Science talks much about “elements” now. It used to apply the word to the various kinds of atoms. The ancients used it to signify fire, earth, water, etc., and these go by sevens. Why it is so, I do not know. It is made so by Brahmā in His building, and by Vishṇu in His unfolding. Seven comes out in diseases: seventh, fourteenth and twenty-first days are the days of crisis in typhoid. It comes out in things like lunacy, where lunacy varies with the phases of

the moon. It comes out in a hundred different ways, and it is a fundamental number of our world.

Now the question may naturally arise: "This is all very nice when you have started the Chain, when it has been carried on to some extent, and when you have a reservoir from which you can supply the remaining Chains; but what about the beginning of the living things in our particular Solar System?" No Solar System stands alone. You have to recognise bigger and bigger Systems. Solar Systems succeed each other. Ours is built by Those who co-operate with Brahmā, the Creative Aspect of the Divine Life, and who are breathed out by Īshvara, having made their life one with His, as His very earliest Helpers in the building up of a new system. You find indications of that everywhere in religions. You have the Sapta R̥ṣhis, the Co-workers with Īshvara. You have studied the statement that Great Beings were the first product of the Creative Activity. You find in Christianity the Seven Angels round the Throne of God. You find the same seven Great Beings in Zoroastrianism. In every religion these seven Mighty Ones are spoken of, and this much we have been told, but we cannot verify it: *viz.*, that These are They who in a previous Solar System reached up to the highest ideal which had been made for that particular system by Īshvara; that there is a mighty aggregation of human beings existing, spoken of in mystical hints as to the "Heavenly Man"; and just as

your physical body consists of countless cells, those cells making organs, and the organs physical bodies, so Īshvara brings out of His Solar System that which is a mirror of His own Perfection, worked up through countless ages, life-cells built into organs of His Body—the Heavenly Man. Those who become Jīvan Mukṭas in a particular world, who pass out into higher and higher ranges of existence, who at the end of the Solar System have so grown into super-human majesty that their consciousness is taken up into the consciousness of Īshvara, They—when again He is going to create a universe, when He contracts Himself from the All-Consciousness once again—Those are with Him, They are His first out-breathing and They are called sometimes the Great Cause : many, many names are given to Them. You find Them spoken of in one creation as Prajāpati, when He begins His work, and where the first that come out of His meditation are called the Builders. Brahmā meditates, and then many, many stages of forms come forth. In different religions you will find different names, but the same ideas.

We cannot see the supreme purpose, but we can see the purpose of an Īshvara in forming His system ; and it depends on the type of the religion what that purpose is described as being. It is said among the Hebrews that King David once asked : “God, why didst Thou create a world ?” And God answered : “Because I am Love, and I desired to be loved.” So that creation

becomes the Activity of Love, and they use in such religions the word Love continually, instead of the word Activity. Love is the root of creation. And then you will find, in such a mystical and poetical writer as I quoted yesterday, that wonderful quotation :

Beauty Supreme,
Unmanifest, except unto Itself
By Its own light, yet fraught with power to
charm
The souls of all ; concealed in the Unseen,
An Essence pure, unstained by aught of ill.

God is described in physical terms as Beauty. It goes on to say :

But Beauty cannot brook
Concealment and the veil, nor patient rest
Unseen and unadmired : 'twill burst all bonds,
And from Its prison-casement to the world
Reveal Itself.

He looks on God as Beauty. Thus we may argue that as Science advances more and more, it will see that Beauty is the mark of divine manifestation. God manifests in Beauty, for there is nothing that we have been able to examine, however minute, needing a microscope for the seeing, that is not exquisitely beautiful, as though the Divine Artificer took pleasure in making a thing beautiful, which is smaller than a human eye can see ; as though He could not manifest except as Beauty. Others will give other purposes, but this we see in all : that the method by which the purpose is worked out is Evolution, and that will bring us to the details of

the Plan, both in the unfolding of life and the developing of form, the succession of Nations as well as individuals, and so finally up to what is being worked out in Nations in our own day, that we can look at it with illuminated eyes, and understand at once the Plan, its method, and how we can co-operate with it.

It is that study which will occupy us to-morrow and the following day, the last day being practically the application of the principles laid down as to the phenomena surrounding us in our own world in all Nations at the present time, so that we may distinguish the Divine from the opposite of Divinity, may learn how to know the one from the other, and guide our steps thereby.

LECTURE III

A SOLAR SYSTEM EVOLVING

CHAINS AND ROUNDS, MANUS AND BODHISATTVAS

FRIENDS :

You will remember that I alluded yesterday to certain suggestions that had been thrown out as to the purpose of the worlds and universes. Whatever the general purpose may be, a matter which takes us beyond the possibility of our knowledge, we can to some extent now begin to outline what we may speak of as a General Plan in our own solar system. The broad outline of it begins to appear, and we shall find, as we go more into detail, that a very large amount of detail is available, which may lead any intelligent and careful thinker to a realisation that our Humanity is developing on a definite Plan, and that as we understand something of that Plan, we can begin to co-operate therewith. The advantage of intelligent co-operation with the laws of Nature is very manifest, if you think of it in a much narrower sphere.

You may notice that while evolution moves in a kind of ebb and flow in this general advancement, it advances somewhat as the tide rises by successive waves, which come forward, break and run back ; another follows, and by these following waves the tide steadily advances. If you think for a moment of the evolution of a particular type of a plant, of an animal, you will notice that what we call Nature, left to herself, is very, very slow in her movements. As men have begun to study Nature and gradually to develop a knowledge of some of her laws, evolution of a type can be very much more rapidly advanced. Take the ordinary skilful scientific gardener : he can develop a new type of plant, taking advantage of every variation that suits his purpose, and eliminating those that oppose it. Hence he is able, under his own eyes, to produce a very different type of plant. Take a famous scientist in America, Luther Burbank, who carries on this deliberate plan of breeding new types, and makes some curious mixtures, showing themselves especially in fruits. Taking an animal, the same thing appears. A scientific farmer can breed to the type which is represented at first only by an idea in his own mind. He gradually, keeping that ideal before him, matches together the types of animals that show the peculiarity he wants to develop. He breeds to type, the type being one that his mind has created with certain advantages in it, and by matching

proto-reptilian kingdom, his phrase was that some of these reptiles desired to fly and they became birds; some of them desired to crawl, and they remained reptiles. That is the way he put it to children, and it is profoundly true. I do not say that the creature out of which the later reptile and the bird developed was moved by a conscious will to become the one or the other. But conscious Life was in him : his will was not developed, but he tried to fly, or was content to crawl. There lies the truth—not by the outside impact, but by the inner impulse. Along that line evolution proceeds, and there are still certain forces recognised which remain unintelligible to men of Science because they have not put those words of Clifford, as it were, into a scientific form. It is not scientific to say that a reptile wished, or a creature wished, to become, and either became a bird or reptile according to its wish, but it is true ; the unconscious wish is the means everywhere.

Now Religion puts it much more plainly. You have the statement, for instance, as regards man. “ Man is created by thought. What a man thinks upon, that he becomes.” So you have in the *Bhagavad-Gītā* : “ Man is compacted of his beliefs. As he believes, so he is.” You have it worked out in rather quaint language in one of the Brāhmaṇas of the Vedas, using the term “ Prajāpati,” the Lord of creatures—the name is significant—how he desired to create a universe : “ This person, Prajāpati, desired : ‘ May

I be more than one. May I be reproduced.' He toiled and practised austerity." Thought and *tapas* are the means of evolution, thought creative, *tapas* giving the force to will, will expressing itself through *tapas*, translated as austerity. But if you want to realise what *tapas* is, it is not a bad plan to go into the many meanings given to the root. The Samskr̥t language is very, very instructive in that way : its roots show you the thoughts into which the root enters. A dictionary is a useful thing in the study of Samskr̥t. Prajāpati goes on desiring. The first universe appears in the form of water. "Worn out by toil and austerity, Prajāpati created clay, mud, saline soil, sand, pebble, rock, ore, gold, plants and trees. Therewith He clothed the earth." It is rather a remarkable list. The mineral kingdom in all these different states comes first, proceeding to one of the most complex of metals, gold ; from that on to the vegetable kingdom, clothing the earth with plants. Having created these worlds He desired—always beginning with desire or will, and going on with thought and *tapas*. Having created the worlds, He desired : " ' May I create such creatures as shall be mine in these worlds.' By his mind he entered into unison with Prajāpati, he became pregnant, he placed Devas in the quarters." You have there a poetical and simple but accurate statement of succession.

If we begin to study the work of the building of a universe from the reading of the *Ākāshic*

Records outlined yesterday, we find clearly that a part of the Plan consists in interlinking successive things, large or small, linking them together, so that we get one universe interlinked with another, one system interlinked with another, one world interlinked with another, and so on. It is all complex, one preceding and one following, and succession is manifest everywhere in evolution. We have to come down rapidly now to globes, parts of a system, and the system we are concerned with is our own solar system. Notice that phrase that I have just read: "He created the Devas." I told you yesterday that at the end of any great stage like the life of a globe, the fruitage of that globe is seen in what is called a Heavenly Man. That is an aggregation of an enormous number of individuals who have reached the higher stages of evolution possible on that particular globe, who have reached the limit of the globe in its humanity-bearing power. We find that this occurs with a universe, judging by the fact, not being able to reach the cause.

Take our solar system. We learn from a statement in Religion what were the first beings who appeared, whether you speak of Prajāpati as it is put here, or whether you speak of Brahmā, the Creator, the creative Activity of Īshvara, the Activity aspect of Īshvara, you find that out of His thought come forth the Devas and Ṛṣhis, the great Builders of a coming solar system, and you find

that they are of seven types. I have no time to go very far into the reason why the number seven perpetually recurs both in Religion and in the facts observed by Science. Science will not be prepared to say that the number is significant, as Religion says. But you find, taking it from the standpoint of Religion for the moment, that if you take the Paurāṇic account, you have seven great divisions of matter. The number seven occurs over and over again in tracing the building of the solar system and our own world. If you look at Science, you will not find in the knowledge of Science that the number seven is significant in the sense in which Religion regards it. That is part of the geometrical way of working, the Creative Activity pointed out by Plato, when Plato said that God geometrises; He uses numbers in His building. Science is obliged to observe that there are many things that show themselves out by intervals of seven, as we saw yesterday. If you take the musical (English) scale, you have seven quite separate notes, and then the eighth, a repetition of the first, and so on. In many diseases we said that you find septenary stages. In the case of typhoid fever, 7th, 14th and 21st days are critical days. Also we noted it in the case of lunatics—some people will say that all this is lunacy—that they are very much better or worse with the phases of the moon. That, in fact, is why they are called lunatics. The moon governs their madness. I might keep you for an

hour telling you about the sevenfold divisions, but Science does not bind the facts together into any synthetic conclusion.

Starting at the other end, as Plato did, we see that God moves by numbers, and this goes down to very small details. One of the divisions, for instance, of plants is based entirely on the interval at which a leaf on a twig is exactly over another leaf, and how many leaves there are between. If, for instance, you wind a bit of a string round a twig, making a spiral, you come to a point in your spiral where you are exactly over the point from which you started; you mark that, and you ask how many leaves are there. You find, for instance, that when you have gone round once, you have two leaves, and you call it 1 upon 2; when you have gone round twice, you have three leaves in the interval, and you call it 2 upon 3; and so you go on to classify these vegetable growths, divided off in that way— $\frac{1}{2}$, $\frac{2}{3}$, $\frac{3}{5}$, $\frac{5}{8}$ —and so on, one after another; and you find that, curiously, by adding the numerators and denominators of the two preceding ones, you have the next.¹ I am only mentioning these to show you that there are certain facts by which you find that Nature works by numbers, and that is what Plato meant when he said that God geometrises.

¹ I have used the words numerators and denominators for want of better ones, but these terms are not fractions, though they take that form; they read: one upon two, two upon three, and so on.

Taking that, then, we will accept our number seven without discussing it further. It is not therefore surprising to find that there are seven great types of those whom we call Builders—the first who appear at the beginning of a system to assist the Centre of the system in the building of His worlds. Christianity speaks of seven Spirits before the Throne of God. Zoroastrianism speaks of the seven Ameshaspendas, the Theosophist speaks of seven Planetary Logoi, the Lords of the scheme of evolution. We find in our solar system seven distinct schemes of evolution. Whatever name you give to them, there is one thing that is very interesting, viz., that at the end of every stage in evolution, the results of the evolution are gathered up into one great Being, who contains within Himself the results of that particular stage of evolution. If you take a short cycle of evolution, the growth of a fruit tree in a single year, or—making it longer—in several years, you see that the tree keeps on growing ; after a time it produces a flower, then a fruit. In the fruit are the seeds, so that you have there gathered up the growth of the tree, showing itself in its fruitage, and the fruitage containing the seeds of other similar trees to come. That is only an image of what is going on all the time ; when a certain stage or cycle of evolution is completed and the results are gathered up into a fruit, that fruit contains the seeds for the next stage of evolution. Sometimes such words are

used as a Round Manu, a Seed Manu; and the Round Manu is also called a Root Manu. Absolute order, undeviating regularity, is the great characteristic of Aishvaric working.

We find that each of these seven great Lords is at the head of what is called a Scheme of seven Chains; a Chain consists of seven globes, which are linked together for the purpose of evolution, so that the wave of Life makes one globe active, then passes over to the next with an interval between, passes on to the third, then another interval, and so to the fourth, fifth, sixth and seventh—three downwards, the middle one, three upwards. That completes the Round. Then you have the Seed Manu and the Root Manu, and the latter starts the next Round on a higher stage of evolution. You find the words Pralaya, Rest, and Manvantara, Manifestation or Activity, and then Mahā Pralaya, and Mahā Manvantara. These only indicate a succession of cycles, which is the method of working, periods of rest succeeding activity, and periods of activity succeeding rest. The whole thing works on in that way, and the whole of it is sketched out for you in the Purāṇas. Take the evolution of our globe, as you see it sketched in a Purāṇa. The *Vishṇu Purāṇa*, for instance, deals with the future as well as with the past—some of it is future still, not yet worked out, showing how the Plan is there, and is being worked towards, and it gradually shows itself on the stage of our world-life.

We have then our great Heads, each of a Scheme of seven Chains, each of these Chains coming into activity successively, and falling into rest successively. The next point we notice is that these Chains have each seven globes, and one might say without exaggeration that each succeeding Chain in the Scheme it belongs to is a reincarnation of the one before; that just as you have incarnated before, and will incarnate in the future, so on this huge scale, it is like our incarnated Life, the Life of the Head of the Scheme, in the first Chain, passing on, reincarnating in the second Chain, in the third, and in the fourth, and so on. We do not know very much of these stages, except with regard to our own world. Our world is in the fourth Chain of one of this series of seven. We do not know very much about No. 1 and No. 2, but we know something. No. 3 is the Chain in which the moon has the middle space, like our Earth in our Chain. The Moon is called a dead world, quite accurately; it belongs to a past Chain. The Planet Venus has lost her moon; it is disintegrated. — She is older than we are in evolution, and has been incarnated more often. The Planet Jupiter is not yet man-bearing. It has more than one moon, and one or more are man-bearing, belonging to the Chain which is active there, a different Chain from ours. So you have this complex arrangement, which you can make familiar if you will think it over patiently, that you may be able to trace out how

the Plan gradually emerges. The Earth is in the fourth Round of our Chain ; that is, the Life wave has gone round three times before, and in the third time the moon was where our earth now is, and in this fourth the earth is man-bearing. It may seem strange when I say that you came from the moon. You know that it is said of the Lord Buddha that He was the first Buddha produced by our humanity. There had not been time enough before to produce such a Being out of our humanity, but by unexampled efforts He reached that magnificent height. He had lived on the previous Chain and had become an Initiate there, and so came into our world already a great Teacher, preparing for His Buddhahood in the fifth race.

The next point you have to remember in Sevens is that every globe has seven human races, provided it is a man-bearing globe ; otherwise it will be a sub-human thing. There again you may study it in the Purāṇas, or in Theosophical books, where it is worked out more clearly and more simply than in the Purāṇas. Every race of man has its own continent, as it is called. Do not think of the continent as you would use it to-day in geography, talking of the continents of Europe, Africa, Asia, America, and Australasia : that is a more limited sense of the word. In the Purāṇas, continent is used as meaning the configuration of land and water which is dominated by a particular race. Every race has its own continent, that is, every race has a re-arrangement of the

land surface of the globe and of the water surface of the globe. That is within scientific reach. I am deliberately linking Science with Purāṇa, because people laugh at Purāṇa. We find that Science talks of the continent of Lemuria. The two previous races were scarcely human: they might be called embryonic humanity; you can hardly call them human. They are only human, because the future influences the past in the embryo, and that happens to be a very good illustration of it. The embryonic form which comes from a human being can only develop into man. The evolution, before the human form appears in the embryo, shows previous stages of evolution such as fish and reptile—those appear as stages, but they cannot lead on to anything save the human. The idea impressed on that embryo as a human form cannot stop evolving into man, unless a “monster” results from accident or disease.

Thinking in passing of that, let us consider these races and their continents. Lemuria is now under the Pacific Ocean. The Pacific rushed over the land after earthquakes and tremendous volcanoes, fire and water combining to destroy. The Lankā of that day, that you used to read about, was very much larger than the island of Ceylon. When that was the north of the continent, the sea rolled up to the Himālayas and covered over what is now India. There are remnants left of that Lemurian Continent, but the mass of it is under the Pacific Ocean. That

is why the flora and fauna of Australia are so different from those of other parts of our present world. The now vanished dodo and the kangaroos are remnants of the fauna of the Lemurian continent. Science is there quite right. The original of what you may call the really developed human race began there. Then the continent of Atlantis arose, now the Atlantic Ocean, and spread, covering the East of the Atlantic, over part of Asia. That part of the old Atlantean continent included that great Central Asian desert, and India also was part of it. The Sahāra then was sea, though now it is desert. The Fourth Race had Atlantis as its continent. In this Science helps us, and it has dug up in Mexico remnants of temples and of carvings which exactly reproduce those in Egypt, showing that the same type of human being made them, telling the same stories of the religion of the people, showing the same civilisation. They have as posterity the people who are now mistakenly called North American Indians. The mistake was due to sailors who were in search of India and found America, and thought that Americans were Indians. You find there the North American people belonging to the Fourth Race, quite different, extraordinarily different, from the Fifth; also you have some survivals of the third Race in the lowest types of Africans, who are remnants of the Lemurian Race. You have gigantic trees in the time of the vegetable dominance,

that have come down to little things like the queer horse-tails in English fields. That dwarfing is remarkable all through, in the animals and vegetables and also in the human being. Now, without going further into detail, you see how many by-ways you have here. I only just touch them and go on to the whole picture.

The continent of Atlantis perished by tremendous floods and great earthquakes, which reached as far as Central Asia and shook many cities : even your White Island, Shamballa, the Sacred City, was largely ruined, but it still remained, despite all the shaking; in a moment I will tell you who dwell there. The Fourth Race, then, still exists on our globe; the Fifth is leading, but the Manu of the Fourth Race is still very, very busy on our earth. A new continent is beginning to come up, this time in the Pacific. This also is from Science and Purāṇa, but the Purāṇa gives the names and Science does not. Science tells us that there is an earthquake ring in the Pacific Ocean, that the earthquakes and volcanoes are throwing up earth, so that islands appear where there was no island before. Science pointed out that if huge masses of earth were suddenly thrown up, there would probably be a great tidal wave that would sweep over America, and cataclysms might ensue that would destroy the whole of humanity. For that the time has not yet come. We have had continents destroyed before, and we can put up with their loss

again. In the Purāṇas you have heard about such destructions, and you need not trouble yourselves if a continent disappears. Humanity survives and again overspreads the earth.

Hurrying on in this way, let me say what is meant by the words Root Race. We mean a particular human type, which gives birth to sub-types. I will take only the Fourth and Fifth. Take a Japanese or a Chinaman. Put your Chinese or Japanese amongst yourselves and mark the differences. You are of different Root Races. You are both human beings, but different, belonging to two main divisions of human-kind. Every Root Race, that is, every great type, gradually develops into sub-races or subdivisions—seven of them. These are distinguishable also, but not so definitely as the difference in the root type. The Indo-Āryan, as the ethnologists call him, that is the Āryans of the Fifth Race, living now in India—were the root stock of the Āryan race in Central Asia. From that place, the White Island with its city of Shamballa, five great emigrations have gone forth, and every emigration is the parent of a sub-race. We have had five of them already, counting the root stock as one. When the work of sending emigrants out was over, it came down into India and settled here in the midst of the civilisation of the Atlantean people. The first emigration, or second sub-race, went across Mesopotamia into Arabia, into Egypt, along the borders

of the Mediterranean, and made a magnificent civilisation there. The stories of the civilisation came down from Egypt and other places, but Science laughed at them at first, and said that at that time such civilisation could not be. But Science was given the lie by its own discoveries. A few years ago they went out digging in Crete, and found traces of a magnificent civilisation there. These discoveries have done us a great deal of good, and helped us by justifying our statements. The second sub-race was in Crete, and its civilisation has been exhumed, as has that of Egypt, in the days of its glory. The third went to Persia, and there you have the great Zoroastrian civilisation. Then the fourth went onwards into Europe, then beginning to be habitable, and went along the south and western parts, and is called the Keltic, giving birth to the so-called Latin Nations. The fifth subdivision went to the north of Europe and gave birth to the German people, and is called the Teutonic. The sixth is beginning to be born, that is, it is partly coming to be recognised in America.

If you put people of these subdivisions together, you find that they are different, but are broadly of the same type. Take a Kashmiri Pandit: you will find that he is of the same main type as the Georgian of the Caucasus. They are both very white. The colour in other Indians masks the identity of type, but the colour is largely a question of

climate, and other subsidiary causes. The Āryan in Kashmir remains very white. Supposing you put a Kashmīri Paṇḍit side by side with an Italian or a Spaniard, the Italian and the Spaniard would be very much darker than the Kashmīri Paṇḍit, and yet you will be able to trace a certain similarity of type, subject to peculiar small differences. The differences between sub-races are very much less : they are more a matter of skin and hair ; they are all part of the Fifth Root Race, the Āryan race.

Each of these great Root Races has a Manu who builds it up into a new type, shapes it, moulds it, as a scientific man would do if he were trying to produce a type which he had in his mind. So the Manu works by killing off all the older people, and saving, picking out, the children who have the type most strongly marked. There had been a great deal of killing to the north of Shamballa ; it was part of the work of building up the Āryan Race. From time to time tremendous wars take place, which have to do with this building and re-building, shaping and changing. The Root Race has in it the germs of the qualities which are to be developed in the subdivisions. The subdivisions are for the purpose of bringing out a certain quality prominently, so that it may be thoroughly well developed ; for in the Plan it is not the thing of the moment that matters, and many things which seem to us painful, full of wretchedness and misery, are merely parts of the big Plan which is

worked to produce a perfect type, in our case perfect Fifth Race men. In the first you have gathered up the qualities that are to be unfolded in sub-races. In the second sub-race, which goes to Egypt and the borders of the Mediterranean, you have the characteristic of Knowledge, Science, that was the special work of the sub-race. In your third sub-race, the Persian, in the Zoroastrian religion, the special quality is Purity. In the fourth, the Keltic, the special quality is Beauty. In the fifth, the Teutonic, the special quality is the concrete mind, science: a perfectly regular succession. Think of your bodies, and you will see how they develop. The Fourth Race is marked by emotion, whether it be Race or sub-race. Kelts are emotional people. Beauty marks them, not necessarily only beauty of body, but beauty of form in that which they produce shows their inner expression. The Greek had beauty of form, because he worked for it, because he tried to build up bodies of children that were perfect in symmetry, and his expression is always Beauty. Look at his architecture. Take his paintings, his carvings; take then his philosophy: the language which it is expressed in is carefully chosen. Come down to France, and you find similar characteristics. A writer in French is always lucid, and chooses his words very carefully. A French proverb is: "*Ce qui n'est pas clair, n'est pas français.*" "That which is not lucid is not French." The Frenchman is always seeking after beauty of diction, exactitude

of phrase. Come to the Tenton, he cares very little for it. What he cares for is scientific thought. As to the language, anything which comes handy seems suited. The German language, I think, is the most involved language in the world. You may have a single sentence in a whole page and the verb is at the bottom of the page. You cannot say that of Samskr̥t. But the thought under it may be very fine : the German thought is magnificent. If you read Mark Twain, you will see that he makes great fun of the German language. In these differences we see the Plan under them, working out by the differences of certain types, and at last the blending of them into a perfect representative of that race as a whole. When the seventh sub-race of our Fifth comes, you will have then the most magnificent types of the qualities which have been developed separately, blended into one splendid Manhood.

I must just go back to pick up a thing which is necessary for the full understanding of the rest. In the middle of the Third Race there came to our Earth from Venus those who are called the Sons of the Fire. I am not able to go far enough and tell you anything about the leaving of Venus, but I happen to have seen their arrival here. Venus is more advanced than we. We are in our fourth Round. Venus is in her fifth. One world gives to another world some of its best, in order to help the next world in its evolution ; and Shukra, or Venus, has spared some of her greatest

R̥shis for the helping of our human kind. I told you that I would tell you about the Great Ones of Shamballa, and they are mentioned in the Purāṇas. Whether you take it from the Purāṇas or from me for the moment, They are the four Kumāras, who are still living in Shamballa. They are sometimes divided into three and one—Sanat Kumāra, the Eldest, and the three pupils who are of the rank of Buddhas; and He above them, He is the Type of the Ruler, the Lord of the whole Earth, the Head of the Occult Hierarchy; He was one of Those who with the Three came from Venus. We have not yet lived long enough to produce such a mighty Being from our humanity. The Lord Buddha was of the Type of the Teacher. It will take still longer to evolve such a One as the typical Ruler of the world.

In that which we call the Occult Hierarchy, that great body of R̥shis who, with a number of High Devas co-operating with Them, carry on the whole of the evolution of our globe, the first great group is called the group of Rulers. I have written a good deal about these. In that group is the Manu. The Manu of each Race belongs to the first group, that of Rulers. The building up of a continent is done more by the Devas than by the R̥shis. Everything that has to do with the shaping of Nations, the destiny of Nations, great catastrophes, cataclysms affecting world-surfaces, great seismic changes, the putting up and putting down—the whole of

these are worked by that great group of Rulers. Then comes the second group, the great group of Teachers, the Bodhisattva Type. The Head of this is the Jagat Guru, the World-Teacher. Sometimes He is called the Buddha-to-be, because he is the next Buddha. When a Buddha has attained illumination, He finishes His teaching work in that particular body, and then leaves the body and does not come back; He leaves the work to His Successor. The Lord Buddha left as His Successor the R̥shi Maitreya, of whom you can read in the Purāṇas and Itihāsas; He will be the Buddha of Compassion, as the Lord Gauṭama Buddha was the Buddha of Knowledge. The great characteristic of the group of Teachers is Wisdom. That leaves five other groups, and I put those together because they are together under one great Ruler. Those five I call the Forces, for want of a better word. We have Will, Wisdom, Activity, in the triplicity we spoke of before, and those are gathered up into three, representing three aspects of Īshvara: Will, Wisdom and Activity. I am using the word *Forces* to represent the five Types, each of them working in a particular way. The first of these works through the intellect—the Higher Manas; the second of them works through that which is sometimes called Antaḥkaraṇa; the third through the concrete mind; the fourth works through the emotions; the fifth works through physical ceremonial, so that the whole

human universe is covered. Every part of your nature is covered by one or other of these, and every one of you belongs to that. The thing is of course very complex, but it is not difficult if you get hold of the principle. If you will take the trouble to master the details, you have the key to the whole of it, and in that the key to evolution.

Every Root Race, we have seen, has or had a **Manu**. Ours is the Lord **Vaivasvata Manu**, who is busy just now with the shaping of His sixth sub-race. I cannot say that every Race has a Teacher, because the influence of the Teacher is over an area which is not that of a Race. The Lord **Buddha**, for instance, working at the later subdivisions of the fourth Root Race, came on to the four subdivisions of the Fifth. So they overlap in that way. I do not know why. Come for a moment—because this is necessary for our work to-morrow—and look at the Race in its infancy. You find in the traditions of every people, coming down as sub-races, what are called **Divine Kings**. It has been one thing which has very much puzzled the students—the antiquarians of Europe—that the great civilisations of the past, the early civilisations, sprang, as was said of Egypt, full-grown on to the stage of history. They cannot trace the growth. The fact is this: you have to deal with a sub-race in its infancy. Some of the great Beings help it on the physical plane. Think of **Shrī Rāmachandra**. You rightly speak of Him

as a Divine King. He was inherently superior to the people whom He ruled, and the people whom He ruled reached a high civilisation because they obeyed Him and others far more developed than themselves. It is like a Shepherd with sheep. The King is above the people: He guides them, tells them what to do, what not to do; they obey, and they flourish. Hence those great figures in the past are the heads and framers of civilisations, and there is always a Teacher beside the King. If you think of your Divine King in India, you also think of a great Teacher like Vyāsa. His is the work of helping the Manu to shape His polity; the type of the King, according to that ideal, is that he served his people and only ruled them for their good. He was a trustee, not an owner, the administrator of law, not the maker of it. The law was above him, and the law destroyed him if he went against it. And so, looking back to that ancient history, you find in the political life of India a large number of experiments in Political Science. Wherever there was a good King, he was the servant of the people. He had to wake at night, in order that the people might sleep in safety. He had to go to battle, in order that the people might remain in peace. Those who fought round the King vowed their lives to the service of the Nation. Then you find bad Kings, and the magic of the Divine Kingship keeping up the glamour of the King, up to a certain point. When a King proved

hopelessly unfaithful, the people killed him or drove him away. When they had a bad King whom they had to expel or kill, they put his name in the law books, as an example of what a King ought not to be, and as a warning to future Kings that they should behave better. It is not quite the same in the West. Your Kings grew out of the Hindū ideal of the father of a family, a trustee, not an owner. Western rulers grew out of the idea of a Roman father, who had power over the life and death of his children. That is the difference between Kingship in the East and the West. Europeans have transferred their idea of absolute monarchy over here, which is a great blunder. Every one who knows the history of India knows that Kings were for long kept in good order: in the early days they were mostly appointed by the ministers of the preceding King. The difference between the East and the West in the treatment of a bad king is very marked. You put the names of bad kings in your law books as a warning to the successors; but the English people, soon after they cut off the head of Charles I, put his name in the Prayer Book and called him Charles the Martyr.

One other thing that grew out of this in connection with Kingship is that morality is relative. It comes out very strongly in a story relating to a King of the Faith of Islām: a teacher came one day to visit the King, and the people said to the teacher: "Oh! we have such a good King: he sits up

all night praying to Allah." The teacher took a different view. He said: "That man is fit for a Dervish and not for a King. If he prays all night, he will be too tired to rule his people the next day. Different people have different duties, and it is not the duty of a King to sit up all night saying prayers." There is a certain wholesome and pleasant common sense in the Eastern arrangement and in the way in which Indian polity was built up. If you want to know a little more about it, there is plenty of historical evidence available. There are plenty of books now existing in Samskr̥t and in translations and in English, by which you will be able to study the history of India, and it is an important thing to do at the present time. It is a branch of knowledge we need for the understanding of the working out of the Plan. I shall recommend to you two particular books, *viz.*, *Ar̥tha Shāstra* of Chānakya and *Shukranīti*. There you will find various forms of Government in India, Monarchies, Republics, in which your people experimented in the old days. Chānakya was the Prime Minister of the great Emperor Chandragupta I, in the fourth century B.C. When you have studied him a bit, take the book written in the seventh century after the Christian Era, and study that, and you will find that the King is treated in the same way as one in the Council of Ministers, as one who could not make laws on his own account, as one who was often elected, sometimes some one of the Royal Family and sometimes not.

You will find there the history of your civilisation which hardly any of you know. I do not say that it is your fault if you do not know it. You have been educated to read foreign history and not your own. A Nation's future is built upon its past.

We have come down to detail, which will enable us to-morrow to trace out definitely the Plan for these races. If you study the past of India, you will be able to understand better the value of the contribution she can make to the Commonwealth—her insistence on Dharma and Order, her balanced duties and reciprocal obligations, and above all, her realisation that the highest nobility of life is Service. The larger Plan is Īshvara's drafting, and each one of the seven Lords I spoke of has one part of that Plan for the development of the humanity in His own Scheme, and then from Him it comes down to the Manus of Chains, and then the Manus of Rounds, and then to the King of a world, and the Manus of Races. Our Vai-vasvata Manu has a section of that great Plan which He is endeavouring to work out, working at it under enormous difficulties, because in man the will-power is being so much developed, because the mind has grown and the era of rule by others is over and democracy has come. It is useless to struggle blindly. The thing is to know what the purpose is and to have wisdom to work with it. When that Plan is carried out, there will be a glorious future, which I will try to indicate to you in the final lecture to-morrow.

LECTURE IV

CONCLUSION

FRIENDS :

I must ask you first to-day to allow me to run over very, very quickly the course we have gone through up to the point we have reached. My reason for doing that is that I want you to have in your minds the large picture that we have been studying, which, as you know, has come down to details in our own world, so that we have considered the evolution of the Fifth Race; and we broke off at that point yesterday, leaving for to-day the practical applications of the study, the bearing of this knowledge gathered thereby on the most pressing problems of the day. There are almost endless applications of it in the great reconstruction that is going on, but we are specially concerned with the critical point at which we are standing to-day.

You will remember, then, that in the first of these four talks we asked the question and tried roughly to suggest an answer, as to whether there is a Plan, whether the universe can be said to have a reason, and we put then the impossibility of reaching any

answer to that, as regards the universe in the larger sense of the term. It took us into regions utterly beyond our grasping, so that we were faced with the alternatives : either there is a purpose running through the present manifestation of the All, or everything is futile—the mere rising and falling of waves on an endless sea—and there, as regards the whole, we left it, for lack of the possibility of obtaining data which would enable us to found on them a reasonable conclusion. Going on from that, we found that there were three possible sources of knowledge available to us when we came to our own solar system—no longer that immensity of systems that we found was testified to alike by Religion and Science. But we asked : What are the sources of more precise knowledge we can obtain beyond this fact of an unknown number of universes ? We found that those sources were three. I mentioned two : first Religion, then Science ; the great difference being that Religion started from the Life Centre of the universe and worked downwards in the involution of Life into forms ; Science started from the matter side of the universe and worked upwards from the study of matter itself to its shaping into forms. We found from the standpoint of Religion that Life was the basis of forms ; from the standpoint of Science naturally, until very lately, the evolution of matter being studied, life appeared to be the result of certain aggregations of matter ; and lately Science has come

to the conclusion that Life is the shaper of form—the ancient conclusion of Religion. Then we found that, still later in time, history offered us some help in our search, and gradually we came to the conclusion that we could at least discover a method, and that method was evolution. Still later we found that we could discover a means, so that evolution should become intelligible. That means was thought. Desire or will prompted the thought. The thought instigated creative activity. We found, whether in the revelation of Religion as to the nature of God or the statements of Science based on observation as regards the nature of man, we found triplicity in consciousness. In Religion that had given the *Saguṇa Brahman*, with three aspects: *Sat*, *Chit*, *Ānanda*; Existence, Intellect, Bliss. We found that those aspects were densified down into forms, became as limited, Activity, Wisdom and Will or Power, so that we constantly saw in religions what is called the *Trimūrṭi* or Trinity—three aspects separated out, as it were: the aspect of Activity showing itself as Creation, the aspect of Knowledge or Wisdom showing itself out as Preservation; the aspect of Will or Power showing itself out as regeneration, that is, the destruction of the old, the rebuilding of the new. All these we were able gradually to trace with the help of the great Teachers of Religion on the one hand, and the great Discoverers of Science on the other. But when we

asked for help from history, we found ourselves hampered by its extreme brevity. We sought then some other way, some other kind of history, which might supplement what we might normally call by that name. We found that there were geological records with many gaps, taking us far, far back into the night of time, where there is left nothing normally called history. We analysed the Theosophical idea of Ākāshic Records, and showed by certain indications of Science that it was not such an impossible thing as some people imagined. I explained that the investigations of modern Science indicated the same directions about the unfolding of Life in nature, although Science did not go into the precision with which the great R̥shis and the great Teachers had shown their superhuman knowledge. All these lines, then, we travelled down fairly easily, and we noticed then that the Life unfolding showed the same characteristics. I just mentioned, I think, in passing, that the great proofs of that in our own time had been given by Jagadish Chandra Bose, who had absolutely proved by scientific demonstration that Life in the man, in the animal, in the vegetable, in the mineral, was one. The mineral proof is yet imperfect. That may, perhaps, be said to be indicated by such things as fatigue, which every engineer is accustomed to. The great triumph of Jagadish Chandra Bose was that that which was thought to be mechanical by Science, proceeding from matter, was proved by him to be

Life-characteristics, not mere mechanical changes, but showing the great characteristics of Life. I will remind you, although I did not quote that famous lecture of his in England to the Royal Society, that he said that he had only proved what his ancestors had sung on the banks of Gaṅgā, namely, that the One had many forms. I only mention that because it is a partial indication of the help that the philosophy of India is going to give to the Science of the future, so that Religion and Science will resume their old relationship, in which Religion is the Revealer and Science is the Demonstrator. The separation of the two in the West has been most injurious to both, tending in religion to undue authority and hence to credulity and superstition, and in Science to materialism. True knowledge will kill both ignorance and scepticism, giving to scepticism its right place as a judge but not as a rejector, where it is unable to find the data on which it can base its conclusions. Then we went on to consider our own solar system and traced in that the successive developments, whether you take it from the standpoint of Religion where, as I reminded you, in the Purāṇas you find, from the standpoint of the Ṛṣhis, descriptions not only of the evolution as far as it has gone now, but of the evolution of two more human Races and two more continents. I reminded you what the word continent meant in a Purāṇa—not the limited geographical continent of to-day, but the general configuration of

the surfaces of land and of water in the globe. The re-arrangement of that gives a new continent, and I gave you as examples the continent of Lemuria under the Pacific, the Continent of Atlantis under the Atlantic, the present arrangement being the continent of the fifth Root Race, and the beginnings of a new continent according to Science, which is rising at present in the shape of islands, by great volcanic eruptions, causing a certain fear of universal destruction at which we are rather inclined to smile.

The idea of statements in the Purāṇas and in all occult history is that, while such convulsions take place from time to time, destroying enormous numbers of people, there are always many left to carry on the life of humanity, and we need not be afraid of the general ruin with which Western Science was threatening us. The new continent will not come up with a rush, but gradually, and humanity will survive in other parts of the globe, though destroyed in some. Many may be destroyed in a cataclysm, as others were destroyed ; but while bodies perish, the Life within is helped by the destruction of bodies which are not ready to adapt themselves to new conditions. Myriads are swept out of bodies, but they are introduced into new ones.

We came down closer to the race which is at present dominating the world, the Fifth Root Race. I spoke to you of what was meant by a Root Race, evolved by a Manu according to His idea of what that

Race ought to be. Some were gathered together to start it; and were brought into northern Asia, coming by way of water, then covering what is now the Sahara, into Arabia, and later across Mesopotamia; and finally they came to that Asian Island, called in the Purāṇas the White Island, where was the sacred City of Shamballa. That City remains still, and will remain until the work of the present cycle is complete. I pointed out to you, then, that the great Hierarchy of R̥shis, the Rulers of the world, who had come to our Earth at the middle of the Third Race, were known by many names. The four greatest were called the four Kumāras, and They were accompanied by others of lesser rank. Seven great human types came to us from Shukra, a planet older than our own in evolution, with a humanity more advanced. I mentioned to you then that one planet assists the younger planet by sending to it some of the products of its higher evolution, and that that which our infant humanity could not compass, came to us from Shukra, from whose higher and more advanced humanity the great Occult Hierarchy of our world originated. It has of course since been increased and strengthened by evolution from the humanity of our own globe, reaching it by that pathway of Initiation that you find mentioned in so many of your own sacred books, that pathway which you are exhorted to seek; remember those words of the Upaniṣaṭ: "Awake, arise, seek the great Teachers, and attend;

for the path is narrow, narrow as the edge of a razor."

To that path and to those methods of treading it, the sacred literature bears abundant testimony. We have so often spoken of that at our Conventions in much detail, taking the facts from the great Shāstras of the Hindū, of the Buddhist, of the Christian, of the Zoroastrian, of the Musalmān, showing how every great religion has this same belief in the continuance of individual evolution.

I pause for a moment at this point, to touch on the ideal of the Divine Kingship which emerges in the infancy of our Race. Pause for one moment on what we might fairly and rightly call—after the stage of the Jīvan Mukṭa—superhuman evolution. Looking at it from that standpoint, we see evolution stretching ahead of us as well as behind us. We have climbed up through mineral, vegetable, animal, into humanity. In humanity we have climbed from the child stage onwards into youth towards maturity. We find our Race in the childhood stage, surrounded by a great group of Rṣhis, some of whom governed as Divine Kings and some of whom taught. Their work was to quicken human evolution, to help it by the laying down of polities and religions, and whenever one of the great emigrations took place, the Manu was at work on the polity, and co-operating with Him was the World-Teacher, giving a new form of Religion. We call them new religions. They are only the one

Religion in a new form suited to the time, and each of those religions had a dominating characteristic, a point that we have to remember now in following our subject to its conclusion. Remember your own inclusive Root-Religion, as we may call it, because the Indo-Āryan is the root stock of the whole of the Āryan or Fifth Root Race. I pointed out to you how certain qualities were cultivated by the five sub-races—the four and the root stock. When the four had gone forth, the root stock came down to India out of Central Asia. You know how Mr. Tilak pointed out that the present Hindū stock did not originate in India, but came from the north. He is quite accurate in the main idea, and his book—*The Arctic Home of the Vedas*—contains a very large amount of accurate information and truth, reached by prolonged thinking and meditation. All that was right so far as India was concerned—I do not mean in all details. The main idea is right that those who live in the present peninsula of India came from the northern part of Asia. Before that, the emigrations went on their way; the great mark of the second, in Egypt, was Science, but it was a Science mingling what would now be called Modern Science and what has been rejected by it as superstition, but was Ancient Science. The “wisdom of Egypt” was the marvel of that ancient world. Astronomy there grew out of astrology; chemistry there grew out of alchemy. Modern Science will revive its origins,

and chemistry is beginning to come back to alchemy in a very interesting way. But it can only come back to it, because it has got rid of its theory that the atom is everlasting. I quoted to you a phrase that "a carbon atom is always a carbon atom," and that "a hydrogen atom is always a hydrogen atom". That is wrong. Atoms begin as an aggregation of what we call "bubbles," that is, a vacuum with a little film round it, not a solid particle as it was in my young days. Materialism was largely built on the solid particle. Fact, as shown in Religion, brings us to this vacuum with a film round it as the ultimate unit, and the vacuum is fullness, for it is the Life of our Īshvara. Aggregations of the bubbles, built into ever more and more complicated wholes, form at long last the atoms of our physical world, making on their way more and more dense matter, as the aggregations multiply until our seven-fold system is complete in its material. In our physical world it was possible to partially reverse the process of aggregation, and by doing so with a metal to reach its earlier stage wherein a proto-metal might diverge along a different line, and build up gold instead of a less valuable element. Science to-day admits the theoretical possibility of the transmutation of metals, but has not yet mastered the secret of disassociation and re-association which was alchemy. The Egyptian emigration was marked by these deeper

researches, which later, in Europe, nourished Modern Science.

Our four emigrations went forth successively, each of them with its own outer polity constructed by the Manu, and its religion by the World-Teacher, the World-Teacher taking a different name in each case. The second emigration was to Persia, and He took the name of Zoroaster, as we miscall it—where the particular note of the religion was Purity. The emigration of the Keltic sub-race gave the note of Beauty and harmony. The fourth emigration was the Teutonic, with its note of the development of mind, beauty being allied to the emotions and mind to Science; the great result of the Keltic evolution is Art; the great result of the Teutonic evolution is Science.

Glancing at this even for a moment, you can hardly help seeing the regularity of it. The outlines of a definite Plan come out more and more as we come more and more into detail, and we are better able to estimate it. Thus, we come to the central idea in evolution, that the outer evolution of the world is ruled by that aspect of Īshvara that we call Will, Power, and that is embodied in the first great group of the Occult Hierarchy, the hidden Hierarchy, the Inner Government of the world, the outer government being all the people who call themselves Kings, Princes, Statesmen, Admirals, Generals and all the rest. They may make the appearance of rule on the outside: they do not realise that they are

being guided by the Inner Rulers, who keep the world on the road of evolution and guide the destinies of Nations.

A difficulty may arise to your minds here. You remember that I mentioned that Will was the highest aspect of human consciousness and the latest to develop. It belongs to man. We noticed that the mineral and lower kingdoms were compelled in their activities by outer law, a law that killed them if they did not obey. Then we found that as they went higher in evolution, they were guided by instinct—accumulated experience worked into the body by the Life within it, and transmuted to the form of instinct as the Law of Life was obeyed, because without obedience to the Law they perished. In man Will first appeared in the form of desire. The difference between Will and desire is briefly this: desire is moved, attracted or repelled, from outside, by the objects of desire, as the *Bhagavad-Gītā* calls them. Those objects call out from the consciousness in man certain wishes or repulsions. That which gives pleasure attracts him; that which gives pain repels him. By long experience, gradually accumulated in his immortal Self, he comes to certain conclusions: that things that give pain are against the Law which surrounds him, that things that give pleasure, ultimately if not at first, are according to the Law that surrounds him, and by his experience he learns to discriminate. An immediate pleasure will

often bring pain in the long run, like the gratification of sensual instinct in youth, which brings on premature debility. Such experience is carried on by the Life that lasts during a series of reincarnations, and is imprinted by the Life on the mind, the emotions and the physical brain. Men sometimes call these "innate ideas"; they have only to be awakened, for they are already there. Science will tell you that the proof of that is that if you take the child of a low savage, you cannot get any response from that child to the moral ideas that are a matter of course to your own children. You cannot get that child to understand that stealing is wrong: he understands that stealing may be punished, but if he can do it privately without discovery, there is no moral sense to tell him that he is wrong, so that he should feel sorry and repentant. With one of your children there is an immediate response, you do not have to argue at all; he realises that you are saying a thing that is true, and he feels that it is true, and he does not steal, whether you are there or not. Conscience is only the result of the accumulation of human experience kept within the continuing Self, and imprinted on its own mind, emotions and brain when that Self reincarnates. That is the very object of reincarnation. Desire, then, is behind activity stimulated from outside. Will is behind activity which is determined from within, and not from without—not by objects that attract or repel, but by the inner built-up character of the

individual, which refuses to be moved by outside allurements to that which he calls wrong; and he decides his action not by the passing attractions and repulsions of the moment, but by that accumulated experience which is the voice of the unfolding God within him, not the voice of God Himself in His transcendence, but the voice of the hidden God in the heart of every one of you, 'as He unfolds Himself through millennia by reincarnation. Because man learned that the Law which surrounded him was an expression of the Will of God in His emanated world, he called accord with the Law "Right" and disaccord "Wrong," and thus Right became identified with happiness and Wrong with unhappiness. This truth, badly stated, is the basis of Utilitarianism.

And so it is that this feeling of right and wrong arises. We live in a realm of law. Those laws are the Divine Nature in manifestation—the laws of Nature. We find by experience that when we strike against them they hurt us. We register the experience and by this means we are able to build up our character. But the problem, if I may so put it, before our great Guardians and Guides is this: how to evolve that Will of man into harmony with the Supreme Will—which is the purpose of human evolution. Man, I pointed out to you, is a rebel; he refuses to obey. Drawn everywhere by desire, he wants to have his own way. As he gradually evolves the moral senses by these repeated reincarnations, a

struggle arises in man that you do not find in lower creatures at all. He *wants* to do a thing. The Hidden One within him says that it is wrong. Still he wants to do it, but he learns not to do it though he wants to do it, because experience has told him that it ultimately leads to pain. So the struggle goes on and on through millennia upon millennia, and the problem is how to bring into unity the one—the man's desire—and the other—the man's Will—which is one with God's. Only in that way can you reconcile freedom and service—the service of God and the perfect freedom of man. This is a long and difficult process. It can only be done by insisting upon the predominance of the laws surrounding us, as misery comes from rebelling against them. Only by the pain and suffering that we often resent and think to be hard and cruel, the Will of man becomes dominant, and the wants and desires of the lower nature are gradually subdued to it, until there is peace in the man with knowledge, as much as in the lower kingdom without knowledge. That which, in the lower kingdom, without knowledge, moves by compulsion, in us moves in freedom when we are able to say: "The God within me says the same thing as the God around me; my Will is one with the Divine." We no longer want to do the things which are against the law, for we have learned that they are "wombs of pain". Then we pass on into the superhuman evolution, and become

helpers and guides of those who, being younger in evolution, have not climbed so far. You find that human progress is marked by the predominance of a sense of duty above the passing and transient demands of the lower nature.

We come to an interesting and striking thing. I spoke to you about each emigration having its own religion, that is, the one Religion in a new form. If you take the trouble to look into the religions and compare them with Hindūism, you will find that because you are the root stock, you have the characteristics of those religions in your own, just as the germs of the qualities which they have developed separately are found within yourselves as the parent of them all. In the past no civilisation has endured through the whole life of the Root Race. It has always been swept away by a great catastrophe coming to the sub-race to which it belonged, and a period of childhood, so to speak, has come in the beginning of the next sub-race. Where is the civilisation of Egypt now—the great civilisation and the ruler of the world of its day—what has become of that? You find it in the pyramids, in the paintings on the walls, in the carvings. It is dead and gone, perished absolutely. Egyptians now are labourers. They resemble the faces of the ancient Egyptians. They are not full of the wisdom of Egypt but are the decayed remnant of a mighty people. Persia was the next. We have remnants of them in the Pārsīs, but the

civilisation of Persia is dead and buried. Colonel Olcott was asking our Pārsī brothers to dig in Persia, in order to uncover the antiquities of the great Persian Empire, one mighty Empire and civilisation. But they have been driven out of their own country, which is occupied by those who are not really of their blood. Take the great Keltic civilisation, that is, of Greece and Rome. Modern Greeks and Romans do not represent them in any way ; they are a hybrid people in both cases ; they do not show the splendid marks of Grecian Beauty and of Roman Law : they have all gone, and in every case the destruction of the civilisation has been followed by a period of darkness. When Rome perished—that wonderful Empire—when it was destroyed by the northern Germans, a thousand years of darkness passed over Europe before the fifth sub-race began at the point where Greece and Greco-Egypt had dropped scientific investigation. The civilisations of all perished. You of the root stock have survived, and you ought to survive for the two next sub-races—the sixth sub-race which is now being born, and the seventh which lies in the far-off future. Vaivasvata Manu is looking after the preservation of the Root Race, but whether the Root Race survives or not to the end, depends on the choice it makes during its age-long evolution. The World-Teacher has changed. Since the earlier days, when Lord Buddha passed the last great Illumination, the

present World-Teacher has been on our earth as another Child and Man. Lord Maitreya, one of the great Ṛṣhis of the past, took His place—He who is to be the Buḍḍha of Compassion and whose coming as the Buḍḍha is far off. But He came twice : once to start the cult of the Child Kṛṣṇa, and once to start the religion of Christianity, and that religion differs in some of the most important points from those which had gone before.

In order that you may come to the point to which I lead you, you must pause now on the somewhat different ideals of life which may be classed as the Eastern and Western ideals, both necessary for the perfection of the Fifth Race in the far-off future. The perishing of either of them would mean that the perfection of that Race could not be reached. It would go down slowly, slowly, but it would be going down, not dominating the world. The religions of the East are the outcome of that particular form that we call Hindūism. What is the supreme teaching of Hindūism? It is obligation, duty, mutual service, what you call Dharma—that untranslatable word which is the very heart of Hindūism. If you look for a moment at the Middle East—Greece and Rome—there you find the general idea is also obligation, but obligation very different in character. As you go further West and take up the civilisation of the fifth sub-race, the ideal completely changes. Assertion of right is the ideal of that fifth sub-race—

self-assertion. These different ideals, one of obligation and the other of self-assertion, one of duty and the other of rights, grow out of the fundamental idea of the unit out of which a Nation is built. In the East that unit is the family. According to the definition in Manu, the human being is man, wife and child, and not the man by himself. That is why it trains people up in obligation, because in the family you do not have an outer law compelling, but the inner law of love which makes mutual service inevitable, and if that law of love is broken, the family breaks up, disintegrates, and falls into poverty and misery. The civilisations based on the ideal of the family, as the eastern civilisations, have as their chief mark the assertion of the obligation of human beings one to the other. As Bhagavan Das put it, following Manu, society is divided for each man into our superiors, our equals and our youngers. (Do not bring questions of social equality into these.) Some are older in the family—parents and grandparents; Love to them is reverence, devotion. Some are contemporaries—roughly, husband to wife or the children to each other; love there is friendship, comradeship, mutual help given and taken. Then you come to the dependents in the family; and remember that the servant is said to be the younger child of the household—not a mere menial—and therefore to be guided, helped, taught, but never treated with unkindness or severity. That law of the family,

expanded to the Nation, means our ideal civilisation. In the early days you had it; in the days of the next sub-race you will have it again, if things go on well. But the same ideal went on to Greece and Rome with a difference, and that difference was that, instead of the father of the family—who, as I pointed out to you, was the trustee and not an owner, who takes his sons into council, does not dominate them in their manhood—you have the father who has the power of life and death in the family, the family Ruler. According to the Hindū ideal, you have the system in the Nation which classifies people according to the service they render. Some teach, some defend and keep order, some provide for the Nation, others supply by manual labour. You say that is the caste system. That is the ideal of it, and that is what it was in the olden days—those fundamentals are changeless. You find them in Ruskin, a modern writer. He points out that there are certain things necessary for a Nation. You must have teachers whose duty is teaching. You must have defenders and keepers of order—people whose duty lies in that. You must have providers for the Nation. You must also have those who supply the articles distributed by the providers. Ruskin is a very modern writer, and he says that a Nation cannot live without these. But the complaint is that the ideal behind duty has changed. He says that the modern merchant is not providing for the Nation, but is making profit for

himself. What is the object of the soldier, of the policeman, of those who administer law? To gain power and fame, not to fulfil their original duty of defence. The soldier keeps nearer to his duty, but the duty of the soldier is not to slay: it is to be slain—which is a very different thing. The duty of the soldier is to stand in front of the Nation and give his life for the people. His duty is to give his life to the Nation; the duty of the merchant is to provide for the Nation. Making profit is secondary and degrades the whole ideal. Duty has been transferred from the larger Self to the smaller. The whole system has been made an excuse for unearned privilege and power, instead of duty faithfully performed to the Nation as the obligation laid on the individual.

In the Middle East the individual was taught that his supreme duty was to the State. The State took the place of the family, and every citizen belonged to the State and had an obligation to the State. If you look into the Code of Athens, the duty is imposed on the young men of the Nation, and only when they had taken the religious oath of duty to the State were they permitted to act as citizens of the State.

If you go to the West, you come to the ideal of individuality. Religion was always intended to evolve the particular characteristic of that sub-race which is wanted to fill its place in humanity. The ideal over here became exaggerated—the ideal of

submission, the ideal of giving way at every point. The ideal of the ascetic was made the ideal here, and the whole Nation fell into confusion and decay. Christianity came to correct that, and Christianity put the individual above all else. "If a man hate not his father and mother, he cannot be my disciple"—those words are put into Christ's mouth; He never said them. "What shall it profit a man, if he gains the whole world and lose his own soul?" That was emphasising individuality. In order that the individualistic ideal might be thoroughly ingrained, the doctrine of reincarnation was withdrawn gradually from Christianity; it had it in the beginning. The doctrine of reincarnation diminishes the value of the separate life. A man may say: "I have had so many lives. I shall have a pleasant life now, and improve in others." Taken wrongly, it tends much to diminish the value of the individual life. The Western ideal exaggerated the value of the individual and asserted the rights of the individual soul. Hence combat, struggle, for the man clothed with rights, who defended them against all others. He left the woman out. It was only the man. He had to be an isolated human being with others round him, like a heap of marbles with no relationship to each other. There was the idea of contract. Society was founded on compact, social contract. The outcome of it is that everything is gained and held by combat, except a few

things which are enforced by law. That left out a very large part of morality, for law might prevent swindling and forgery, which were classed as crime, but it did not prevent the swindling of a stupid brain by a clever brain. There is an expressive English proverb: "Each for himself, and the devil take the hindmost." A merchant can cheat by misrepresentation, but the law cannot touch him.

It was quite natural and inevitable that by a great war that civilisation should receive its deathblow. Still you see struggle going on, although Nations are not fighting against Nations by force of arms. Both the ideal of the East of duty and obligation, and the ideal of the West of self-assertion have run to excess, with the result that people in India have become far too submissive and in England far too self-assertive and arrogant. You cannot help it. You have to develop opposite qualities. You have to do it separately and then bring them together. The Eastern ideals were being entirely undermined. They were being lost in India by the glamour of Western civilisation, and so India was in greater danger than she had ever been in the old days. Then Nations came and invaded her, and added their own civilisation to that of the conquered. The Indian Nation assimilated every civilisation into her own, but the Western civilisation, from the standpoint of its rights, was gradually undermining the Eastern ideal. Some taught what was good in the

doctrines and became the intellectual leaders of the people, but the great masses remain in the submissive ignorance which they had fallen into in the course of ages.

As I pointed out to you, bad Kings in India were got rid of and their names put into law books in order to hold them up as warnings, while in the West they honoured their names at special services, down to our own time. These things having been developed and having gone to excess, what is wanted is to blend the Eastern and Western ideals together. To save the Eastern ideals from submergence, the Russo-Japanese war took place, wherein a Western Nation was faced by an Eastern Nation, on its own chosen ground of military power, and was broken into pieces. The object of that was merely to awaken Asia, and make her remember her own great ideals, and not lose them under the Western civilisation, which was really degrading her people, giving them something of good but also much of evil.

Now we have come to a crisis when the future evolution of India has to be decided. I put it to you dogmatically—you need not believe me if you do not agree, but I say what I know. I have spoken to you about the work of the plan of Manu, the co-operation with Him of the great Teacher. The plan of the Manu has been to build out of the Mother Country, India, and the British people in their own island, the great Empire of the fifth sub-race.

The other sub-races have had their dominance, and the time has come for the dominance of the fifth sub-race. In order that there may be the fulfilment of the power of this fifth sub-race without injury that might come, autocracy has been destroyed by the late war in Europe, and that war would have been over very much sooner if, in the destruction of European autocracy, Britain had learnt her own lesson and had destroyed autocracy in India. Unhappily she has only learnt a little bit of it, and thus delayed her triumph. Nobody can say that the Allies have wholly triumphed. There is a state of turmoil and unrest which is persisting throughout Europe. Nor can that end, unless India comes to her place.

The next stage of the Plan is the building up of a free Commonwealth of Nations in which India plays her equal part. That is why the English came here and others had to go away ; and the one Nation that is free in her institutions in her own island, if not free in her practice outside her own island, is the English Nation, chosen to come here and blend with the Indian Nation in the building up now of the World Empire, to be really a World Commonwealth, not a World Empire which was to rule by force, but a World Federation which was to govern by love and in peace. That is the ideal towards which some of us are trying to work, towards which the Manu is working, and He asks for co-operation from His elder children here, to bring together East and

West, not for themselves alone but for the future good of the world, to draw them together ; not losing their characteristics but harmoniously blending them for the helping of future generations, with the great spiritual ideals of India and the great material and scientific progress of Britain. These two are to be the main constituents of this Commonwealth, which is to be the model of the World Commonwealth of the future. It is a model on a small scale of internationalism—the British race consisting of different Nations scattered all over the world, drawn into equal partnership, equal Commonwealth of mutual service, of mutual love, of mutual help, and not of tyranny on the one side and of subjection on the other. That is the great building which Vaivasvata Manu is trying to bring about, against the clashing Wills of men and against all the strivings of the ignorant and, far worse, against those Powers of Darkness who are ever the opponents of the Brothers of Light.

You have heard of Asuras, and you know that in the long run even Asuras are compelled to co-operate with the Divine Will. All that they can do is to resist the speed of progress. Asuras cannot stop the chariot of God which rolls along the track of evolution, but they can delay it, retard it, and inflict greater pain and suffering upon men.

It is on the men in India that the great burden of that choice is falling to-day. India is now divided into two great camps and two only : one camp marked

by love and the other by hate, one camp marked by love of liberty and the other by desire to tyrannise, one marked by co-operation and the other by antagonism. It is for you to choose which of these camps you will strengthen. I cannot say to you, members of the 'Theosophical Society: "Join that camp, join this camp," but I can say to you as Theosophists, you as members of the Theosophical Society, that for forty-five years this teaching has been in the world and you ought to know more about it than the outer world. The outer world may be moved by temporary injuries, carried away by wrongs inflicted and sufferings endured, but you, students of the Wisdom, ought to realise that behind all these outside things the Inner Government of the world is ruling and ultimately must have its way, in one of two ways, by destruction or by evolution: yours is the choice. If you find a movement marked by hatred, if you find a movement marked by tyranny over the opinions of others, by trying to force people along lines that some of them may adopt, if you find those means are means of compulsion, of tyranny, of social ostracism, of spreading hatred in India and dividing her more than she had ever been divided before, I tell you, no matter who may lead it, no matter who may join it, that is a movement of the Brothers of the Shadow and leads to destruction. Those are the marks that show what they are. The Lords of Light sent our Society for this great crisis,

to save the Indian Motherland. Every movement They instigate is moved by love, every movement They instigate is moved by drawing together, by co-operating for the common end, for the common purpose and for common work ; and as the mark of the sixth sub-race is to make a union and not to combat further, to work hand in hand and not strike each other, therefore, in this great critical moment of transition, the decision has come to the Mother and to her children scattered over the far wide world to choose. Will you follow the teachings of your ancient R̥shis? Will you reform abuses, but keep the central treasure in your hands in which there is the spiritualisation of the world? You alone can save the world from going down into the gulf of materialism ; India alone, with her glorious past, with her religion which contains everything that every later religion has given to a portion of the Race—India, the Mother, has the right to spiritualise the world, and with spirituality to bring back to the world intellectual greatness, to bring back to it all the beauty of devotion as well as the splendour of the mind. The centre of the conflict is transferred from Europe to Asia. India is the heart of Asia, and on the decision of India the whole immediate future depends.



THEOSOPHICAL SOCIETY

OBJECTS

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate unexplained laws of nature and the powers latent in man.

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms, and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truth, and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought for by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge,

not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek, to remove ignorance not to punish it. They see every religion as an expression of the *Divine Wisdom*, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures, and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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